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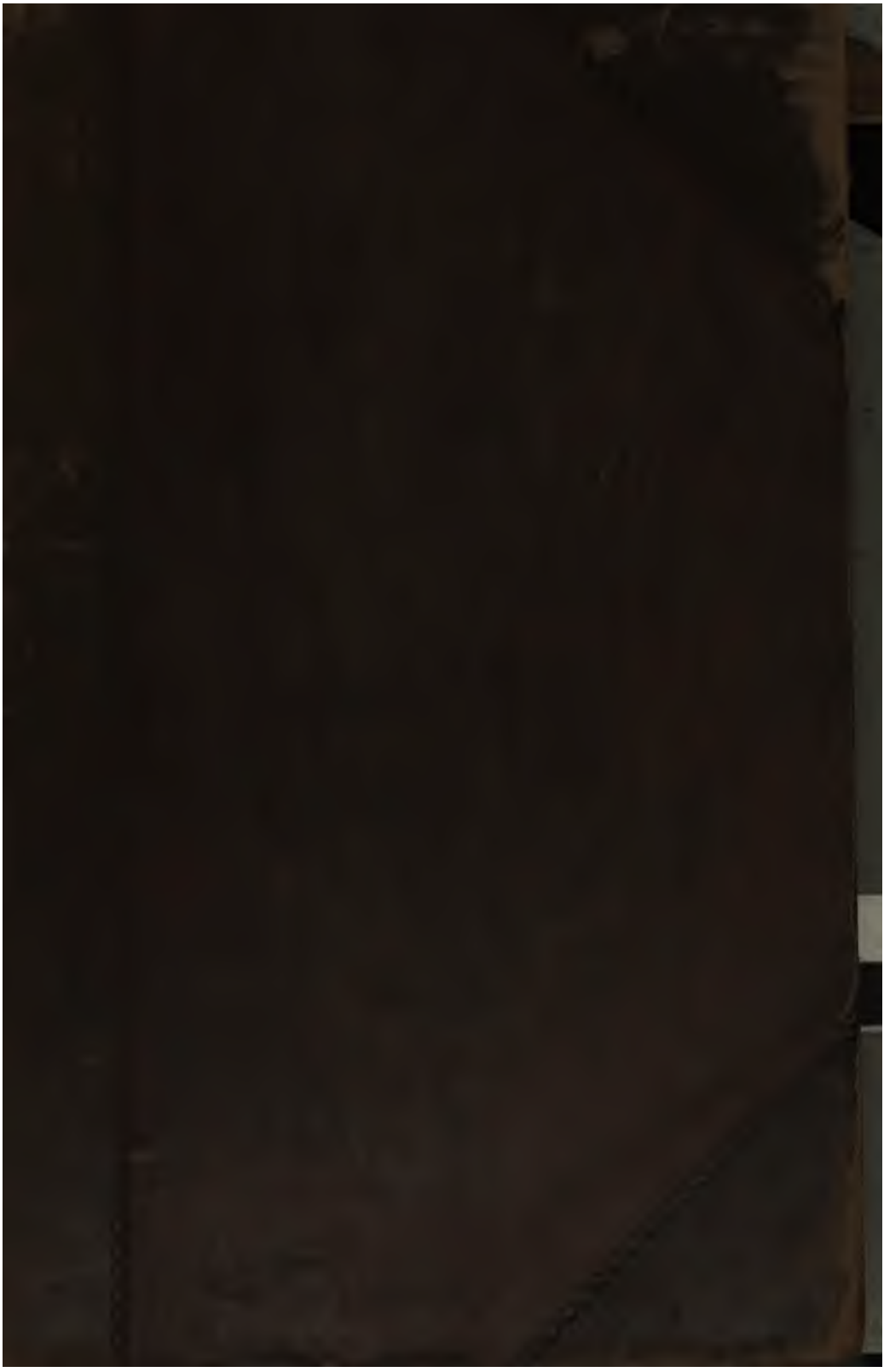

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CHURCH ENDOWMENT.

A SERMON

PREACHED AT CLIFTON CHURCH,

IN AID OF THE

ENDOWMENT OF THE NEW CHAPEL OF EASE,
AT DURDHAM DOWN,

BY THE

REV. JOHN ARMSTRONG, B.A.

CURATE OF CLIFTON.

LONDON:

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BIBLIOTECA·BODLEIANA·

SERMON.

1 Corinthians ix. 14.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

If we peruse the Old Testament ever so superficially, this fact must strike us in God's dealings with the Jews, we must see what pains and care He took to secure for His people spiritual pastors and spiritual instruction; to secure them this not for one generation only, but as a blessing which should descend from age to age, from generation to generation. In order that the knowledge of Him, the only true God, might be preserved among that nation whom He made the guardians and keepers of His word, till the fulness of times should come, when the world would be fit to receive its Prince and Saviour, we find Him setting apart for the priesthood a distinct and peculiar tribe, making these His special and authorised ministers; and, in giving them the highest office man can hold, forbidding

all others, however skilful in teaching, however eloquent in word, or however pure in life, to presume to minister to holy things.

But, though He thus made this single tribe of Levi the exclusive preservers of His word; though He gave them, as they held office from Him and were accountable to Him alone, a spiritual independence, a sacredness and dignity, without which teachers teach in vain,—this was not all. His good Providence did not rest satisfied with the *spiritual* part of this considerate and merciful appointment. He did not merely shape out the great features of His ministry, and leave the details to be completed by His people. Knowing the wants and necessities of man, with what difficulties His truth must ever be contending, He was not content simply to institute a successive race of priests, to give them spiritual authority and power, and then to leave them, after being devoted to Him, to their own devices for support, to leave them in temporal matters to the fickle and uncertain mercy of those they taught. He knew too well how fluctuating under such a state of things would be their worldly means; how wretched, how unbecoming, it would be for those who spoke for Him on earth, to be the dependents upon their own flock and people; and, while they had to speak oftentimes bitter truths, harsh, unpleasant, unpopular

truths, to trust after this bold speaking for a supply of temporal necessities to the capricious wind of popular favour and popular inclination.

Knowing these things, and being a merciful Master to His servants, He condescended to concern Himself with a most blessed kindness, even for the worldly provision of those who were to speak His word; lest, out of the hard pressure of poverty and want, they should be tempted to prophesy what was smooth rather than what was true, to preach what would please more than what would profit, and to consult the taste and humour and likings of their flocks, rather than their instruction in self-denying righteousness and faith.

And, if we extend our search from the Old to the New Testament, we shall find, as it was to be expected, that Christ Jesus exhibited the same anxious care and interest for the worthy support of those who should preach the crowning doctrine of the atonement, who should declare the *whole* counsel of God, finished and perfected as it was by His precious death and burial, His glorious resurrection and ascension. Thus St. Paul whom He inspired says to the laity of the Corinthian Church, "If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" and again, "Do ye not know that they who minister about holy

things live of the things of the temple? and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." And Christ Himself taking, as He was wont, a metaphor from every day life, applies it to this subject of ministerial remuneration, and says "the labourer is worthy of his hire."

Now a Christian people would proceed to act upon expressions and exhortations much less strong than these. A Christian people would listen to, obey, and esteem as *law*, the faintest, slightest *indications* of what the Lord would like; and, being under the law of liberty and love, would catch and adopt His least *suggestion* or *hint* with a quick affection, not waiting for any very exact, express, and definite commands, but rejoicing rather to show that the Lord's pleasure was their *pleasure*, that they had *delight* in *finding out* His will, and did not give a slavish obedience as if obedience was a task.

And therefore before *we* can declare ourselves a Christian people, we must see, whether in this matter, in our concern and provision for the Christian ministry, we have shown an anxious desire to do as we think the Lord would like to see us doing. We are apt indeed to think that faith in Jesus Christ consists in believing in the single doctrine of the atonement, and, if we

have faith in that, then we think we have done enough; whereas, though this *is* the chiefest doctrine of the gospel, really to believe in Jesus Christ is to act upon *all* His words, having a care for the subordinate limbs and members whereof He is Head; and thus, before we *complete* our faith, as He has given us instruction concerning His priests, we must obey and fulfil those instructions. In this respect then Christ has *not* been obeyed; in this respect, however much we may talk and make boast of faith, *our* faith is partial and deficient; and in these latter days, that sublime and noble spirit, which prompted those of old to take a *pride* in the due maintenance of all who sowed to them spiritual things, has for long drooped, declined, and almost perished. Increased as is the population, increased as are the labours of the clergy thereby, who now have flocks so large and overgrown that they cannot keep over them a careful and sufficient watch, the laity have done comparatively little or nothing to remedy this state of things; they are not enough *distressed* at the spiritual destitution that abounds; they do not feel any particular claim upon them individually; they forget the effect in the aggregate of individual indifference. When pressed by a long array of melancholy facts to do something, they do what is hardly anything; they give a mite; I mean,

what *is* a mite to them, a mite when compared with their *means*, not the widow's mite, which was her *all*. On such occasions as these they throw in what is in truth a little gift, what scarcely could be less, just because others do; and then, as if they had taken a load from their consciences by these parsimonious offerings, they get the whole subject from their memories; in short they want a practical and working zeal, a serious sense of individual responsibility; and yet when they have been taking this long sleep, they seem surprised that either popery or dissent have at all gained ground; as if it were not rather a wonder they have not gained *more* by our supineness. They seem to think all other religions will stand still, because they do; are amazed that *active* error has won a point over *sleeping* truth; while the remedy for this new growth of corruption was, under God, in their own hands, the simple remedy of giving all people churches and ministers of the truth, which at present they have not. The church with multiplied labours, multiplied responsibility, multiplied wants, has the spiritual power but not the temporal means to carry out her evangelising principle of extension, which would correct these evils. She has scarcely enough to support those who already serve, scarcely indeed a farthing more than she had two hundred

years ago. Till lately she had that pride, which poverty is often said to have; she would not proclaim and noise abroad her necessities; she addressed no appeals to the charities of her people; she made the most of her scanty means; and, as far as *she* was concerned, was ready to struggle on, as she had struggled; yea, rather than reveal her penury, she suffered the unjust revilings and rebukings of those her enemies, for whose revilings *ignorance* of her *real* condition is the only excuse that charity can find. But as wealth creates envy, and the church by calumnies and exaggerations was deemed rich, the account of her stewardship, of her rents, and lands, and tithes, and produce, was at last demanded from her, loath as she was to give. Then, when the exposure of her shame was looked for, she won her proudest triumph: she stood forth triumphing in her *poverty;* for she proved, openly and clearly proved, that she was in the depth of destitution, instead of being on the height of riches. To come to facts, for these are the most unanswerable arguments, it was proved in Parliament, that, if all the livings in England were equalised, the income of each incumbent, which is but a life income, would be about £280 a year. Out of this, by way of *deduction*, all the curates in England have to be paid; out of this, an education the most expensive to be

defrayed; out of this, their families to be supported in that rank wherein God has placed them, and which it is fit that they should hold; out of this, all charities to be drawn. To show too what these charities are, in the year 1832 the subscriptions and contributions to the two greatest Church Societies, that for the Propagation of the Gospel, and that for the Promotion of Christian Knowledge, were, from the *laity* of England £7,130, from the *clergy* £60,750. Here is a picture which should shame and put to the blush the laity of the richest country in the world. Can we, with these undeniable facts in our possession, assert that they have done their Christian duty, have acted up either to the spirit or the letter of Christ's word, that the labourers in His vineyard have a worthy hire, and that they, as the Lord hath ordained, who preach the gospel do in reality live solely of the gospel?

Though somewhat of an awakened spirit is abroad, this wants guiding and directing; for church principles have been almost lost and forgotten in the general and guilty religious stupor that has so long prevailed. Even what has been done for the church has been done ill and wrongly. Every thing in these rich days must be done with *economy;* and in matters of religion we are very anxious to know *how much it costs.* Thus, though churches *begin* to be built, they

are rarely *endowed,* and when endowed, only with such a sum as scarce merits the name. Then the clergy are told to seek repayment from *pew-rents.* This, which is a new, a modern, and distressing feature in the church, is now resorted to in order to support the ministry; yet this is in so many words resorting to the *voluntary system,* against which we *declaim so loudly,* yet take such little pains to prevent. For when pew-rents form the stipend of the clergy, then it is clear their stipend rests upon their *popularity,* that wind which blows in the same year a thousand ways. As the prayers are in such neglect, the popularity of the preacher fills the pews and raises the demand; so that one year he may receive a fair return for his labour, and the next, if the tide sets some other way, have nothing or next to nothing.

Wretched it is indeed to be trusting to such a reed as this; it is unbecoming, it is disgraceful, it is unchristian, to seek popularity; and yet, when *all* depends upon it, shall we have no mercy if some in human weakness are tempted to go astray? Should we not rather take shame to ourselves that we put such a stumbling-block and temptation in a brother's way? It is with a sorrowful and aching spirit the clergy resort to and suffer this voluntary system; it is because, though an evil, though they feel it a great and

crying evil, it is somewhat a less than that desperate one of having neither churches nor ministers in a Christian land. Truly, if gain *is* to be derived from the church, if such a system as pew-rents, in olden times *wholly unknown*, is to be allowed, those who minister should reap the profit. But even this is not always the case; and in this very church where we are assembled, vast as is its income, not one single farthing of these same pew-rents benefits its incumbent.

But, as we have been maintaining, this species of payment is *altogether wrong*. If the principles of our church, in this respect so truly catholic, were carried out; first, there would be churches, freely and unsparingly built, sufficient to accommodate all people; next, it would be the proper duty and office of the churchwardens to assign to every person, rich or poor, a seat without money and without price; for then from lay liberality there would be such an endowment to each place of worship, as would render such things as pew-rents utterly unnecessary, and utterly uncalled for.

What we want in short is, *the revival of the old spirit of endowment;* a spirit, which to the great credit of the papists did live with them, and to our great shame has almost died with us. They *did* provide with a righteous liberality hire for their labourers; they did remember

what the Lord had ordained; and, though superstition might mingle somewhat with their motives, if we judge them by their opportunities, and ourselves by ours, we must confess that with all their corruptions of doctrine, they set us a noble and glorious example. For, supposing superstition did move them in their gifts, shall we, dare we, say that *superstition* should be a *stronger* principle than *truth itself?* Should it be a more powerful impulse, a more practical and active influence? Should we, with the whole truth in our possession, comply *less* with Christ's words than they who held much error with the truth.

If the clergy had consulted their worldly interest, if truth with poverty had not been more lovely than error with riches, they would not have been, as they were, the first and foremost in achieving the great work of the reformation. They have gained for you spiritual things by that holy work, but they have lost sadly in worldly things. Despoiled as they then were, though England has increased so wondrously in wealth,—though, if we are Christians, we must trace there her gigantic strides to God's good Providence,—the losses of the church have never been made up, while the calls upon her labourers are tenfold what they were. Though since the reformation national prosperity and affluence

have grown beyond conception; though the church by the preservation of the truth as it is in Christ, has led the way to these flourishing times; though the blood of her priests and martyrs to secure this truth was freely and boldly spilt, she has not reaped any harvest of substantial gratitude from man. She has not shared the fruit of those triumphs, which *without her* would *not* have been won.

God forbid, and I speak sincerely, God forbid our church should ever be a *wealthy* one; for Christ has in a very urgent tone warned us of the danger and temptation of wealth; which warning must of necessity be applied to all classes of men alike. But this I do maintain, that, though the church should be saved from the peril of riches, though it were unkind to wish or to make her wealthy, she should at least be *independent*. *Independence* in temporal matters (without endowment an impossibility) is all we ask, all that need be given, and just what is *not* given. Excluded as the clergy are, excluded wisely from every avenue that might open to them some worldly gain, forbidden every other calling and occupation but that of preaching the gospel of Christ, this surely should bring them at least a livelihood; those who are ministered unto should have some thing more than the gratitude of words towards those, who, to teach

them the ways of life, to bring them to their Redeemer's fold, to win them from the enemy of their souls, have forsaken all and followed Christ. To give them independence of spirit, you should give them temporal independence; and if, as things are, our country *has* the blessing of a bold, free-speaking, fearless, and faithful priesthood, the laity of the present day have done nothing to earn, to keep, or to deserve it.

But I ask you, is it right that we should suffer the continuance of what is in truth a pauper church? Should the clergy, besides the care, the burden and toil of their pastoral duties, which make sad ravages on the health of many, should they be ever fearful lest they outrun their scanty means? Should they be oppressed with private anxiety and disquiet, while from the sights of grief, misery, and distress, they so often see, they must indeed be made of stern materials always to remember the cold lessons of a precise and rigid prudence? Should they too, while they are on all sides exposed to sickness and infection, ever be in dread of leaving their families without provision, leaving them with no legacy but their blessing, and no inheritance but the pure word of God which they have taught?

It is true there is now-a-days much *profession* of *love for the church;* eloquent harangues in

its favour are not scarce; a worthy remuneration for spiritual labours is frequently commended; the independence of the clergy is insisted on and approved; we hear that they should be placed above that wretched uncertainty, called popularity; they should be above trusting to voluntary offerings and gifts; they should be secured a becoming maintenance, quite beyond the controul of their congregations, so that they may be indifferent whether in preaching against men's vices they offend or please. Churchmen are every where heard to reprobate and condemn the voluntary system; "away with it, away with it!" is the common cry; it contains the seeds of death and ruin; the truth will be sacrificed or impaired for meat and for drink; the gospel will be preached not *as it is,* but as men would *like it to be;* congregations will be humoured and indulged; popular applause will be the ambition and the gain of preachers; extravagant doctrines will spring up, to gratify itching ears, as these thirst for novelty and change; all this we hear, than which nothing is more true. But in the midst of this noisy declamation, these well and wisely expressed professions, *what comes* of this much talking, this vaunted love of the church? what in short, what is *done?* We are all the while sinking fast into the very system we condemn; arguing and

talking and reasoning, yet neglecting to *act*, neglecting to *give*, neglecting to *endow*, though in the midst of luxury and in the midst of wealth. Whether or not you, my brethren, take part with those who thus profess much and do little, you have this day an opportunity of proving. This day there is presented to you, through God's mercy, an occasion of devoting to His glory and the spiritual welfare of your fellows some portion of that wealth which he has intrusted to you as a *trial of your faith*. A Chapel of Ease has been erected within this very parish, which makes it a *home* question, which brings it to your own doors, and prevents every excuse for withholding your gifts. The advantages of endowment in general have been set forth, and it only remains that you apply them to this particular case. This Chapel too has been placed among those, who for the most part, even if they had the will, have not the means to be liberal; but they are your brethren and neighbours, they are of the same fold and flock, united under the same Shepherd, Jesus Christ. Let me therefore intreat you to remember what the Lord hath ordained; so give of your worldly things, that, according to His will and word, those who preach the gospel of redemption, may live of the gospel. Your wealth, which God has not been slack in giving,

thus used will be put to a heavenly and immortal use; though scattered and given away, it will be sowing you a blessed harvest; when laid at the apostles' feet, and not at the perishing shrine of worldly luxury, it will be cast into a treasury, which will one day re-issue it ten thousand-fold more than it was thrown in. Give then, I beseech you, by the mercies of Christ, give in the spirit of Christian *self-denial,* for, if you take on you that cross, it will bless and sanctify your gifts; and thus, when this life, which passeth away as a flower of the field, or a dream of the night, *has* past; then, having confessed Christ Jesus upon earth with self-denying love, He will confess and welcome you before the angels of light in the happy courts of His eternal home.

J. CHILCOTT, PRINTER, WINE STREET, BRISTOL.

THE

VOICE OF THE HURRICANE;

A SERMON,

PREACHED IN

ST. LUKE'S CHURCH, LIVERPOOL,

ON

SUNDAY, THE 13TH JANUARY, 1839,

BY

THE REV. JAMES ASPINALL, A.M.,

MINISTER OF THAT CHURCH,

DOMESTIC CHAPLAIN TO THE RIGHT HON. LORD CLONBROCK, AUTHOR OF

"OCCASIONAL SERMONS,"

&c. &c.

London:

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WATERLOO-PLACE, PALL-MALL.

T. Bean, Printer, Liverpool.

TO THE

CONGREGATION OF ST. LUKE'S CHURCH,

THIS SERMON

(PUBLISHED AT THE REQUEST OF MANY OF THEM)

IS AFFECTIONATELY INSCRIBED.

THE VOICE OF THE HURRICANE:

A SERMON.

JOB, i. 18, 19, 20, 21.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

FAITH, to have its triumphs, must also have its trials. The crucible is required to test the purity of the metal. As an example of this truth, we may say, never was mortal man subjected to such an ordeal as that which the enmity of Satan brought upon the patriarch Job, and never did mortal man bear up with more holy courage and pious trust in God under the buffetings of his probation. Job was a prosperous man, as the world measures its ideas of prosperity. He was rich, the master of vast possessions, the happy father of a numerous family; but riches and prosperity had not worked their usual effects upon Job—his integrity had

survived the shock of even these, the fiercest and strongest temptations by which man can be assailed. His head was not turned, his heart was not poisoned, by them. These are God's words when speaking of him, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" But the patriarch was now to be subjected to another kind of trial. All that fair scene which we have been contemplating was to be swept away at once—in one day he was to be hurled from wealth to a poverty-stricken condition, while the happy and exulting father was to be reduced to the state of a bereaved and childless man. The day came, and there seemed to be a race between the messengers of misery, as they hastened, with breathless and anxious speed, to impart the evil tidings which they severally had to communicate to him. One came to tell him, that the Sabeans had slain his servants, and carried away his oxen and his asses. Another was upon the heels of this bearer of sad intelligence to inform him, that fire had fallen from heaven and consumed his sheep and the shepherds who had charge over them. A third was at hand to communicate to him, that the Chaldeans had slaughtered others of his servants and driven off his camels. And, last of all, to fill up the measure of his calamities, to swell out the catalogue

of his woes to the very climax of wretchedness, arrived the messenger who brought the intelligence of the awful stroke, of which the first two verses of the text tell us, "While he was yet speaking, there came also another and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."

Brethren, it will be obvious to you for what purpose I have chosen this striking text. From the first moment that you heard it, you will have anticipated that it is my intention to turn your thoughts to that awful visitation with the beginning of which the last Sabbath closed in upon us, when death rode upon the wind and revelled in the blast even more fatally than when it swept the family of Job to destruction. God's judgments are never sent in vain, and if, by a proper contemplation of them under the influence of the divine grace, they medicine and improve the souls of those who have been overtaken by them, then are they not judgments any longer. O! no! they are mercies. The chastisement which tends to the salvation of the immortal spirit is a gem of heavenly love which cannot be prized too highly. God grant, that the lesson

may have its full and due influence! God grant, that, if there be any here who, by the infliction of the past week, have been made sadder men than they were by any worldly loss, they may be also made wiser and better men by it; that, pondering over the uncertainty of all things connected with time, they may raise their affections and set them upon things beyond it, and so their temporal loss be their eternal gain, the afflictions of the body, the health and happiness of the soul!

In my discourse of last Sunday evening, in alluding to the commencement of another year, I dwelt particularly upon the frail and feeble tenure by which human life is held together. I told you of the various accidents which might suddenly cut asunder the thread of our existence—that it was not only the gradual wear and tear of disease for which we had to prepare as probationers for eternity, but that there were other and more direct and more sudden avenues by which the grave might be approached, and the awful passage to the unseen world, the land of spirits, be effected. And I summed up all the catalogues of the paths of death which I enumerated in these words: "Nothing is more *uncertain* than the tenure of human life; nothing is more *certain* than that death selects his victims by no fixed and stated rules, but draws, as it were, his bow at a venture, and directs his shafts

indiscriminately amongst mankind. We hear of some falling before the sudden stroke, of others sinking under the attacks of wasting sickness, *of some perishing by unforeseen accidents by land, of others swallowed up by the waters*, yea, to whatever side we turn, we are surrounded by never-ceasing voices, speaking to us with all the clearness and all the loudness of the trumpet's blast, 'Be ye also ready; for in such an hour as ye think not the Son of Man cometh.'" But little did I imagine, that so soon and on so gigantic a scale we were destined to behold the literal fulfilment of this warning in our own neighbourhood and with our own eyes—that, amongst the thousands who retired to rest on that Sabbath night, young in years, strong in health, fresh with hope, the world, as they deemed, before them, and a fair vista of many years opened in imagination to their view, radiant with prosperity and sparkling with success—that of these it was to be to many their last sleep in this world, and that their awakening was to be in eternity before God and judgment—that the destroying angel had his mission to pass through the land, as of old through Egypt—and that the fate which overwhelmed the sons and daughters of Job was to be that of our own immediate neighbours, and only turned from our own houses by that merciful God who has only not brought our time of probation to a close, that it

may yet be a time of salvation to us, that, warned, roused, stirred, and, by the help of the Holy Spirit, built up and confirmed in the faith, we may fly to Jesus Christ, while it is still day with us, and cling to His Cross and take His blessed Gospel for our rule of life and action.

But I need not dwell upon the fearful visitation which has so recently been upon us. You can track its course by the ruin and devastation, the death and destruction which it left behind it. I will only remind you of it so far as may enforce the lessons which I would draw from it in this day's discourse. And what, let me ask you, were your feelings on that awful night when the storm howled around your dwellings, and they rocked as a cradle before its successive blasts, and a voice seemed to come, borne upon the wind and rousing you from your slumber with the solemn question, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not"? Yea, brethren, what passed in your thoughts, what stirred within your hearts, when you lay, according to your dispositions and frame of mind, trembling or praying, despairing or hoping, but all alike reduced to the helplessness of babes before the unchained strength of the elements which it has so often been man's boast that he has completely tamed and subdued to

his power, to do his bidding and obey his will? Yea, and again, what were your feelings, when the day dawned after such a night and you turned your eyes from land to sea, and contemplated the ravages of the hurricane upon the waters of the great deep? And what a sight was there! The loftiest bark and the frailest boat were alike unable to cope with the fury of the storm—there might be seen, the sport and prey of the billows, the wreck of the rich man's hopes and the poor man's all. Death was there also—and the gurgling cry of the sinking mariners rose above the storm, as thus, suddenly and unexpectedly, they were hurried from this world into eternity, to stand before their God. But enough of such scenes—the heart of the stoutest sinner must have quailed as they passed before him. May the influence remain—may it be confirmed by God's grace and made an abiding principle of conduct!

But now let us proceed to draw from this awful visitation the several lessons which it is so well calculated to enforce upon us.

1. Let us consider the spirit with which Job bore up against the weight of a similar infliction. Did he murmur—did he cry out against God when he found himself a childless man, bereaved of all his family "at one fell swoop?" Listen to the Scriptures. As soon as he had heard the tale

of misery, "Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This was a man of a right temper. He neither renounced his God nor doubted His providence when the hand of misery came upon him. He had clung to Him in prosperity, and now he clung more closely to Him in the hour of his adversity. He knew and felt that God was still God, and that as He had cast him down, so, at His good pleasure, He could raise him up. He knew and felt that in the hands of God all things work together for the advantage of His faithful servants, and, therefore, his trust and confidence were unshaken. Darkness was upon him—but he turned from it, with worship and blessing and praise, to that quarter whence alone light could come to dispel and scatter it. And surely there is a lesson in all this for our instruction and, God grant, for our improvement also. We should pray, that in every season of calamity we may catch the spirit of the patriarch, and ever acknowledge that the trials to which God allows us to be subjected are mercifully intended, sent to try our patience, prove our resignation, confirm our faith, establish our love, and wean us

from a world too alluring, too bewitching, too captivating, too enslaving, in spite of all the buffetings of disappointment which it heaps on those who are enchained in the fetters of its bondage. Man is prone to what we may call an idolatry of the heart. One man worships his family—*they are his idols:* another worships his riches—*they are his idols:* another ambition—*it is his idol:* another pleasure—*it is his idol.* But God "is a jealous God." He will endure no rival in the hearts of his servants, and, therefore, when the idol-temple is built up in their affections, he lets loose His storms upon it, until, rent and riven from the topmost pinnacle to the lowest foundation, the whole fabric sinks to ruin, and God alone remains supreme within the soul. Job was tried that his faith might be established, and it is for the same object that trials come upon men now. Whether God visits us in the fire or the earthquake, in the storm or the calm, in the fury of the tempest or "the still small voice" pleading with our spirits, He has still the same end in view—to guide our souls to everlasting happiness.

2. But, secondly, let us proceed to another lesson which the text inculcates in a most striking manner. We have glanced at the resignation of Job under his trial, as an example for our instruction when the heavy hand of calamity or bereavement may fall upon us. But the great lesson to be drawn from

it, the peculiar lesson for this day and this occasion, yet remains untouched—I mean the startling and stirring warning which it reads to us, as we contemplate the fate of the patriarch's family when the wind smote the four corners of the house in which they were eating and drinking, and the whole of them perished under the ruins. What does such a fearful scene of desolation say unto us? What language do the poor sufferers in it address to us? Yea, for "being dead, they yet speak," and from their graves comes forth a voice which plainly says, "Be ye also ready; for in such an hour as ye think not the Son of Man cometh." Do you smile incredulously at this warning voice? Do you say within yourselves, you expect not and fear not to die as the children of Job died? But what of that? It does not impair the force or weaken the strength of the admonition in the smallest degree. If you do not die exactly in the same way, you will die in some way or other—die you must and die you will, and preparation is equally necessary, in whatever shape the king of terrors may approach you. But,—stop, reflect—how many, within one short week, perhaps, thought as you do! They had spent the Sabbath—God grant that they had spent it as His Sabbaths should be spent—but they little imagined that it was their last. The sun had set—they little dreamed that their eyes should never see

it rise again in this world. They had retired to rest, little thinking how long and deep their sleep would be—God grant that, when awakened from it by the coming of the bridegroom, they may be found to have been of the number of the wise whose lamps were ready trimmed for the arrival of their Lord. The storm came—and how many were there overwhelmed by the very fate which cut off the family of Job in the midst of their revelry and enjoyment! The very manner, then, of the death of which the text speaks is not impossible. If God so wills, the experience of the week has proved, that you can neither escape nor avert it. But if not, as I said before, He is not restricted to one way of calling man from this world to the next. He has other ministers of His will who can quench the vital spark of life as suddenly and as effectually as the falling house or the rushing waters. At the height of the recent hurricane, I was myself unhappily a spectator of the loss of the boat by which several persons perished in an instant—but I had already, at an earlier period of the day, seen another, as he walked along the street, stagger, fall, and expire under the sudden stroke of disease, as unexpectedly and instantaneously as any victim of the storm. In either case the summons to eternity was equally sudden—in either case the warning to the survivors is equally striking—from either case the voice comes forth,

equally impressive—"Be ye also ready; for in such an hour as ye think not the Son of Man cometh."

But it may be said by some light-hearted child of time and folly, Would you imbitter all our days, already sad and sorrowful enough, by making us fix our thoughts constantly on the hour of our dissolution and so rendering us gloomy and melancholy men throughout the whole period of our existence? I would reply, first of all, that this is putting an extreme case, and then begging the question upon it. There is an elasticity in human nature which will not allow it to dwell upon the melancholy and gloomy side of anything so far as to interfere with present occupations and present enjoyment. The fault is altogether the other way. And it is a very great mistake to suppose, that the habitual contemplation of death, so far carried out as to issue in an habitual preparation for it, is at all calculated to make a man melancholy and gloomy. Turn to the Scriptures. Was Abraham a melancholy and gloomy man? Was Isaac a melancholy and gloomy man? Was David a melancholy and gloomy man? Was Hezekiah a melancholy and gloomy man? Was St. Paul a melancholy and gloomy man? Were any of those saints and worthies whom the Apostle enumerates in the eleventh chapter of his Epistle to the Hebrews, as men so habitually by faith regarding the future and

invisible world, that they brought themselves to live only in this as strangers and pilgrims, sojourners and wayfaring travellers, journeying to another country, "looking for a city which hath foundations, whose builder and maker is God?" No! these, none of these, were melancholy and gloomy men. The thought of death had other and more consoling and more inspiring feelings for them—and why? Simply because they were prepared for it—they anticipated it, not as the end, but as the beginning of their real enjoyments, not as the close of time, but as the commencement of eternity, not as the annihilation of life, but as the avenue to God. But there are, it must be confessed, those whom the thought of death does make melancholy and gloomy, And I will tell you who they are: they are the men who have long wrestled with conscience, but have not been able quite to subdue it—the men upon whom, in spite of themselves, it will at times return with fearful twinges and convulsive spasms. It *is not* strong enough to convert them from their evil ways, but it *is* strong enough to render their evil ways no ways of pleasantness, no paths of peace to them. It is powerful enough, by forcing the thought of death upon them, to fill them with terror and alarm in the very midst of their unhallowed pleasures, to draw forth before their eyes the hand-writing upon the wall, and to

make them feel like criminals going to execution, instead of like Christians prepared to meet their Saviour-God. These are the men whom death makes melancholy and gloomy—and no wonder—for to them death brings no pleasant thoughts, no inspiring hopes, no glad anticipations,—it is to them no gate to heaven. They know that "after death comes judgment;" and to the sinner the thought of judgment must be, indeed, alarming, must be, indeed, horrible.

But, finally, let not the warning which we have received be lost on you—"Be ye also ready." Do you ask, in what a due preparation for eternity consists? God's Bible is in your hands, and from its blessed pages you may draw the lesson. Your Lord says to you, "Watch and pray." Remember that rule—it is a golden maxim—treasure it in your hearts—love it and live by it. Study the Holy Scriptures constantly and habitually—and *pray* that the Spirit of Grace, without whom you are nothing and can do nothing, will bless the study to the enlightening of your minds and the good of your immortal souls. Observe the Lord's day to keep it holy—and *pray* to the same Spirit that your visits to God's house may not be mere idle visits of form and ceremony, but the real homage of a Christian heart paid with Christian feelings to the Lord of the Sabbath who has commanded it to be a day consecrated to

His service. Be constant in your attendance at the Communion of the Lord's Supper—and *pray* that you may be spiritually, as well as formally, partakers of it—that you may feel all the love of Him whom it commemorates, all the value of the sacrifice which He offered, and all the impossibility of obtaining salvation through any other name but that of the kind and compassionate Jesus, whom you there approach in compliance with His own gracious wish and invitation. But you must "watch" as well as "pray." You must, therefore, *pray* that you may *watch*. You must recollect, as you pass through life, that you are as soldiers on a field of battle whose companions fall on every side of them, and none can tell but that, the next moment, he himself may bite the dust. Your thoughts must dwell upon the impartiality of death—upon the no respect of persons which marks its assaults upon mankind. If it carries off the peasant, it takes away the prince also — if it calls the inhabitant of the cottage to his last account, it gives the same summons to the man of ceiled roofs and lofty palaces—it has the coffin and the grave for the rich and the poor, the high and the lowly, the great and the little, the clever and the ignorant, the warlike and the peaceful, the fortunate and the unfortunate, the honoured and the dishonoured—yea, all these alike pay the penalty of mortality, mingle their dust, and lie in

their tombs side by side together, equal in death, although far apart while life endured. And will not such thoughts and such recollections, quickened by God's grace, keep you ever on the watch? Will they not quench the fires of pride and passion, chill the flames of ambition, relax the grasp of covetousness, abate selfishness, palsy vanity, and put to shame all deceitful trust in the broken reeds of worldly hopes, desires, and confidence?

One other word, as I conclude—one other rule for your observance. Henceforth, in the distribution of your time, lay down a method—and keep to it inviolably—by which a certain portion of every day shall be devoted to self-examination and self-communing. Without this to enforce them all, the study of the Scriptures, the observance of the Sabbath, the attendance at the Lord's Supper, will be in vain—they will be limited to the form, they will not embrace the power, of Godliness. Without this, such awful and striking warnings as that which we have just received, however they may, at the moment, excite the thrill of a nerve or a throb of the heart, will produce no lasting and due impression. Each day should be scrutinized before the eyelids are closed in sleep, that, self-accused, the prodigal may learn how far he has wandered from his Saviour-God, and hasten on his return to Him. Brethren, adopt this rule, and, as I said before,

keep to it inviolably. Never again take to-morrow into your spiritual calculations. The soul should know nothing of a to-morrow in keeping its account with God. To-day's settlement should be made to-day. You have had your warning—be advised, and do not slight it. Your Maker has spoken to you in his storms—"Be ye also ready." Let not the admonition be unheeded. Use the world without abusing it. Act not simply as men, but as Christian men also. Be always prepared, like the Israelites of old, to set forth from the Egypt of time for the Canaan of eternity. In short, think, speak, live, scheme, plan, compute, calculate, do all and every thing, with this great truth constantly before your minds—a truth well earned at any price when it becomes a guiding principle of the soul—that "IN THE MIDST OF LIFE WE ARE IN DEATH."

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INCLUDED

THE WHOLE ANIMAL CREATION,

OR WAS RESTRICTED TO

THE HUMAN RACE.

A SERMON,

PREACHED IN THE CATHEDRAL OF CHRIST-CHURCH,

Before the University of Oxford,

JANUARY 27, 1839.

REV. W. BUCK[redacted] D.D., F.R.S.

CANON OF CHRIST-CHU[redacted]ND READER IN

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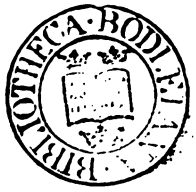

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PREFACE.

I AM induced to publish the following Discourse by the same motive that led me to compose it; namely, the hope of shewing the unfounded nature of an opinion entertained by many persons, that death was inflicted on the entire animal creation, as a penal dispensation consequent upon the sin of the parents of the human race.

It has not unfrequently been proposed to me, as a theological objection to the credibility of the great amount of death, which Geology shows to have prevailed among extinct races that formerly inhabited our earth, that such phenomena are irreconcileable with the idea, *supposed* to be derived from Scripture, that no animals would ever have died, had it not been for the Fall of Man.

It is not my purpose here to enter upon the question which I have discussed in Chap. XIII. of my Bridgewater Treatise, how far the aggregate of animal enjoyment is increased, and that of pain diminished by the institution of death, throughout the brute creation. Still less does it become us to enquire why it has pleased the Creator to make mortality the condition on which He has given life to every creature upon earth, or why he has established that mysterious gradation in the scale of being, which seems to result from laws he has chosen to impose on Himself for regulating the mechanism of the material world.

My present object is, briefly to shew that the authority of Scripture affords no foundation for supposing the inferior animals to be included in the sentence of death pronounced upon the Fall of Man; but that this sentence was exclusively restricted to our first progenitors and their posterity.

A SERMON,

&c.

ROMANS v. 12.

As by one man sin came into the world, and death by sin,

I consider it the peculiar duty of those who are called on to address an academic audience, composed for the most part of persons who are already, or will hereafter become Ministers of the Gospel, to direct their attention not unfrequently to the solution of Scripture difficulties, and to the removal of objections, which from time to time arise, concerning any portion of the Sacred Volume which forms the foundation of the Christian faith; and it seems especially incumbent on those whose public functions in this place bring under their examination subjects, which in the progress of modern discoveries, dis-

close phenomena difficult to reconcile with the received interpretation of particular passages; to enter upon the question of such supposed difficulties, in the hope of removing any objections to which they may give rise.

The spirit of active observation is now so widely gone forth, that its progress can no longer be suspended; and as men will not submit to follow the more tranquil and easy course, of forbearing to enquire into things "hard to be understood," and which, till duly interpreted, may seem inconsistent with the letter of Scripture; the only remaining course for those who wish to reconcile these facts with the verities of Revelation, is fairly and dispassionately to meet each difficulty as it arises; not in the spirit of controversy or pride, but with an earnest, yet calm, and humble endeavour to explain apparent contradictions, and to justify the common Author of Nature and of Grace, from the seeming incongruities which sincere believers sometimes fancy they find, on comparing the Works of Creation with the written Word of God.

No one who attributes the origin of the world to the power and fiat of the Almighty, can fail to admit that all natural phenomena, and the laws that regulate the material universe are manifestations of the Will of the same Creator; "fire and hail, snow and vapours, wind and storm fulfilling his word; mountains and all hills, fruitful trees and all cedars; beasts and all cattle, worms and feathered fowls."* No consistent believer, therefore, should be apprehensive of any discrepancy between those unwritten manifestations of his power and Godhead, and the written revelations He has vouchsafed to us in his holy word; "But ask now the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee; or speak to the earth and it shall teach thee, and the fishes of the sea shall declare unto thee."† Meantime the difficulties we have to encounter are among the very tests and touchstones appointed to make trial of our faith; and to him that believeth and endureth unto the end, even against hope believing in

* Psalm cxlviii. 8, 9, 10. † Job xii. 7, 8.

hope, all things shall sooner or later be made clear.

But amongst mankind at large, we find too generally prevailing a spirit of exclusiveness in their views of religion and its evidences; many sincere believers in Revelation, devote themselves solely to the study of God's Word, to the neglect and sometimes almost even contempt of the evidences of His being and attributes, which form the foundation both of natural and revealed religion. On the other hand many well-disposed investigators of Works of the Creator, who find abundant proofs to establish their belief in His Existence and Providence, are often too imperfectly acquainted with the moral evidences of Revelation, or too little versed in biblical criticism to see their way distinctly through the clouds of doubt, and difficulties, wherewith certain parts of Scripture, till rightly interpreted, obscure their views of the consistency between the visible Works and the written Word of God.

From the many passages to which the foregoing remarks may be applied, I have selected

that which forms my text, because it is one of those which of late have been appealed to by religious persons, who see a difficulty in admitting the existence of death in the natural world, excepting as a consequence of the fall of Man. An opinion, which I shall endeavour to show, has no foundation in Scripture, and which if it were established, would present an apparent exception to that harmonious accordance which we justly expect to find between every work that cometh from the hand, and every word that proceedeth out of the mouth of God.

It behoves us, therefore, rightly to apprehend the import of this and certain similar passages, which are by some persons interpreted to imply a larger measure of condemnation, as the consequence of Adam's fall, than the text will fairly warrant; because such interpretation, if established, would seem inconsistent with many phenomena of the world around us; and because this world is crowded with evidences of Death, (I refer especially to the case of extinct species of animals) comprehending within its influence all

the inferior portion of God's creatures, under times and circumstances, which we have reason to believe admit not of the cause of such death being in any way connected with the history of man.

I begin with citing from the New Testament a few of the passages in which death is spoken of, both as to its cause and consequences, and from which, I trust, it will appear, that though most clearly inflicted as a punishment *on man*, it is by no inspired writer spoken of as a penal dispensation to any other living creature excepting Adam and his posterity.

If so, we are free to conclude that throughout the brute creation death is in no way connected with the moral misconduct of the human race, and that whether Adam had, or had not, ever transgressed, a termination by death is, and always has been, the condition on which life was given to every individual among the countless myriads of beings inferior to ourselves, which God has been pleased to call into existence.

The words of my text, taken as an insulated proposition, may seem to favour the opinion, that

universal death came into the world, as the consequence of Adam's fall; and that, but for the sin of the first man, no form of dissolution or destruction would ever have been allotted to any living being throughout God's creation. To this opinion the structure and physical condition of the entire animal kingdom appear to present very weighty objections, upon which I will not enter at present; but rather endeavour to show, that the opinion itself is without any warrant or foundation in the Scriptures, and would never have been entertained by any who had carefully consulted the sacred volume upon the subject.

Referring to the fifth chapter of St. Paul's Epistle to the Romans, we find that the main scope of the apostle's argument is to show, that as sin and death came by Adam, righteousness and life should come by our Lord Jesus Christ. Thus we read, "Wherefore, as by one man sin entered into the world, and *death* by sin; and so *death passed* upon all *men*, for that all have sinned;"* "for if by one man's offence *death* reigned by one, much more they which receive

* Rom. v. 12.

abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life."* There are several other passages in this chapter to the same import.

Again, in the Epistle to the Corinthians, we read, "For since by man came death, by man came also the resurrection of the dead."† In all these passages death is mentioned only in immediate apposition to, and connexion with the remedy provided for it by the sacrifice of Christ; and the context shews that no other part of the creation is alluded to, except that highly favoured race, who are taught to hope for a recovery from death by the resurrection, and for pardon of their sins through the gift of grace, which is by Jesus Christ.

Another passage frequently quoted in support of the opinions against which I am contending, is the following, from the eighth chapter of the Epistle to the Romans. "We know that the *whole*

* Rom. v. 17, 18. † 1 Cor. xv. 21.

creation groaneth and travaileth in pain together until now."* These words, considered apart from the context, may appear susceptible of an application, extending beyond mankind, to other parts of animated nature, and even to things inanimate. But viewed in connexion with the adjacent passages, and the train of argument in which they are introduced, the pains and penalties herein specified, appear strictly and exclusively limited to the human race.

The context runs thus, "For the earnest ex-
"pectation of the *creature* (τῆς κτίσεως,) waiteth
"for the manifestation of the sons of God. For
"the *creature* (ἡ κτίσις) was made subject to
"vanity, not willingly, but by reason of him who
"has subjected the same in hope. Because the
"*creature* itself also (αὐτὴ ἡ κτίσις) shall be de-
"livered from the bondage of corruption, into
"the glorious liberty of the children of God. For
"we know that the *whole creation* (πᾶσα ἡ κτίσις)
"groaneth and travaileth in pain together until
"now. And not only they, but ourselves also,
"which have the first fruits of the Spirit, even we

* Rom. viii. 22.

"ourselves groan within ourselves, waiting for the "adoption, to wit, the redemption of our body." Rom. viii. 19—23.

It is almost impossible to view these passages in their relative bearings, and consecutive connexion, especially in the original language, and not to see that the *creature* therein described throughout is man, and man alone; for the word (in ver. 22) which our translation renders, "*whole creation*" is the same, (ἡ κτίσις) which in the three preceding verses is rendered "*creature*," and would have been interpreted more correctly, had it been rendered "*the whole human race.*" And in the succeeding sentence, "Not only *they*, but ourselves also, which have the first fruits of the Spirit," a comparison is clearly instituted, not between irrational and rational beings, but between the *whole creation*, meaning the whole human race, and those who, through Christ, are to be delivered from the penalties of sin.*

The same exclusive limitation to mankind of the apparently general expression, "Every creature,"

* Gill remarks upon these passages, "'Tis best of all by *the creature* to understand the Gentile world."

occurs in the Epistle to the Colossians,* where we read of "the hope of the Gospel, which ye have heard, and which was preached to *every creature* which is under heaven." Here again, notwithstanding the apparent largeness of the expression, the same words (πάσῃ τῇ κτίσει) are obviously and exclusively limited to the human race, and can be applied to no other portion of created beings. A similar limitation applies also to the passage in St. Mark,† in which our Lord gives his final injunction to his disciples, "Go ye into all the world, and preach the Gospel to *every creature*" (πάσῃ τῇ κτίσει).

It is, I trust, apparent from this brief review, that as far as the passages we have been considering are concerned, we are free to adopt without restriction whatever conclusion we may find supported by adequate external evidence, respecting the dispensation of death throughout all the inferior races of God's creatures, as a matter which Scripture does not teach us to associate in any way with the consequences of the fall of our first parents from Paradise.

* Colos. i. 23. † Mark xvi. 15.

Whence then can have originated the idea which more or less prevails in most men's minds, that the brute creation also suffered a change in their nature and became subject to death, in consequence of Adam's fall? I am not aware that Scripture affords authority for such an opinion, or that it is affirmed or alluded to by any one of the inspired writers; but it crowds the pages of poets,* and the tablets of painters, and through them has been from infancy so deeply imprinted on most

* Thus we read in Milton—

"Of Man's first Disobedience, and the Fruit
Of that forbidden Tree, whose mortal taste
Brought Death into the world, and all our woe."
Par. Lost, i. 1—3.

And again—

"Discord first
Daughter of sin, among th' irrational
Death introduced through fierce antipathy:
Beast now with beast gan war, and fowl with fowl,
And fish with fish; to graze the herb *all* leaving
Devoured *each other*." *Par. Lost*, x. 707.

Shall we impute this to the printer's negligence or the author's? Did *all* leave grazing the herb? The major part of them, as they do still, kept to their former food. And then "*devoured each other?*" That's impossible and nonsense.

He designed it thus—

To graze the herb SOME leaving
Devoured THE OTHERS. *Note Bentley*, 1732.

men's minds, that maturer judgment rarely stops to enquire precisely as to the source of each notion upon these matters, unless some special occasion calls for its investigation; and I entirely adopt the judicious remarks of an eloquent living writer on the Consistency of Revelation with Human Reason, that "the very small space occupied in Scripture by the narrative of the fall of man, when compared with our own multifarious conceptions on the subject, may afford a salutary hint to the mind of every well-disposed person, of the danger incident to us all, of mistaking our peculiar intellectual speculations and the traditions of our infancy, for Revelation itself, if we do not take care to secure the accuracy of our notions by measuring them carefully from time to time with what we find to be expressly written. It is obvious that if we would discuss this, or any other mysterious theological question, with accuracy and fairness, we can do so only by abiding as closely as possible by the strict letter of Holy Writ."*

* See Dr. Shuttleworth's "Consistency of Revelation with Human Reason," p. 66.

Let us then next examine how far the account of the fall, which we find in the Old Testament, may confirm the limitation I contend for, of the meaning of my text. "As by one man sin came into the world, and death by sin."

At the foundation of this enquiry, we find the solemn warning, "Thou shalt surely die," denounced as the inevitable penalty that should attend the act of disobedience of our first parents, if they presumed to eat of the forbidden fruit; and when this sin had been committed, the sentence of condemnation which followed is thus recorded:—"Cursed is the ground for thy sake, "in sorrow shalt thou eat of it, all the days of "thy life. Thorns also, and thistles shall it bring "forth to thee, and thou shalt eat the herb of the "field. In the sweat of thy face shalt thou eat "bread, till thou return unto the ground, for out "of it wast thou taken. For dust thou art, and "unto dust shalt thou return."*

Throughout these momentous passages, although the ground and some of its vegetable pro-

* Gen. iii. 17, 18, 19.

ductions are included in the consequences of Adam's sin, no mention whatsoever is made of any beast, excepting the serpent, who had been the agent in the temptation; nor am I aware that any kind of change or deterioration of the nature or condition of irrational animals is either directly stated, or can be inferred from any passages in Genesis relating to the matter under consideration.

With respect to the previous announcement, "In the day that thou eatest thereof, thou shalt "surely die," it is clear that the instantaneous infliction of corporeal death was not the punishment implied; and the usual interpretation of the passage is, that the sentence of death, conditionally threatened, should on that day be irrevocably passed, its execution being suspended during the appointed period of a life of pain and labour, to be terminated by the separation of the soul from the body, which should return to its native dust.* From all these evils, had man maintained his innocence, he would have been exempt.

* "The day thou eat'st thereof, my sole command
Transgress'd, inevitably thou shalt die
From that day mortal."—*Par. Lost*, viii. 330.

"That Adam should not have died (says the learned and pious Bishop Bull) if he had not sinned, is manifestly the doctrine of Scripture." And in another passage he adds,

"Let it once be granted, that man if he had continued obedient, should have enjoyed an everlasting life, any man of reason that shall more closely consider the matter, will presently collect that this life should not, could not in any congruity be perpetuated in the earthly paradise, and therefore the man was, in the design of God, after a certain period of time to have been translated to a higher state, i. e. a celestial bliss."*

The curse pronounced upon the ground seems to imply, a diminished excellency, and diminished abundance of its spontaneous fruits; an increased capacity for the multiplication of plants noxious to culture, and requiring to be controlled by human labour; and an indispensable necessity for toil and the sweat of his brow, as the sole condition, on which the productions of the earth were thenceforth to be attainable by man.

* Discourse on the State of Man before the Fall.

Merciful adaptations these to the fallen and degraded condition of him who had forfeited his first and high estate in Paradise,—to him and his posterity who had become thenceforth prone to evil continually, and whose greatest safe-guard from the sins which beset and tempt on every side the idle and unoccupied, would thenceforth be found in that salutary necessity for healthful labour and innocent occupation, which the culture of the earth affords, and requires of every one that will reap its fruits.

But had Adam never fallen, it does not appear that Paradise would have been his final and eternal resting-place; nor, during his short abode therein, was he exempt from duties any more than from temptation. The very letter of the text informs us that he was placed there only as in a state of probation, under one tremendous prohibition whereby God would make trial of his obedience, and charged with his appointed duties to dress the garden and to keep it; to walk therein as in a place of trust and responsibility, his future condition depending on his

demeanour in this first but not final stage of his existence.

Under no imaginable condition are we taught to contemplate an earthly Paradise as the enduring abode of the first created man, or of the countless myriads of his posterity. If we may dare to speculate on so mysterious a subject, we may reasonably conjecture, that had Adam never fallen, he and his descendants might have been spared the agonies of death, and its usual forerunners, pain, sickness, and decay, both of the bodily and mental powers, and might have been removed, like Enoch, in the fulness of his faculties, by translation, to some more exalted state of being in another world;* but Scripture tells us not that man would in any

* "The never-ending life of happiness promised to our first parents, if they had continued obedient, and grown up to perfection under that economy wherein they were placed, should not have been continued in the earthly Paradise, but only have commenced there, and been perpetuated in a higher state; that is to say, after such a trial of their obedience as should seem sufficient to the Divine wisdom, they should have been translated from earth to heaven."—*Bishop Bull's Discourse on the State of Man before the Fall.*

case have had an abiding city upon earth, and the physical conditions of the human frame, no less than those of the world itself, and of the whole animal and vegetable creation, are all in harmonious adaptation to the temporary uses of a fleeting, and transitory state — "a recurring cycle of production, growth, decay, and death."

Under this dispensation, which includes, without exception, every creature that has been placed on earth, we see the essence of life in each individual of every race to consist of an unceasing succession of bodily changes, from the moment of birth to that of dissolution; whilst the permanency of species is maintained by a perpetual substitution of new individuals, the production and care of which, is, next to self-preservation, the most important function provided for in the physical structure of the entire animal and vegetable creation. From this universal condition of all organic beings upon earth, man himself has no exemption,—to him, as to every thing around him, the inevitable termination of life is

death. "As of the green leaves on a thick tree, some fall and some grow; so is the generation of flesh and blood, one cometh to an end and another is born."* "The covenant from the beginning is, Thou shalt die the death."

Before we close this subject, we should not omit to notice that some of the sublime passages in Isaiah which describe the peaceful blessedness and tranquillity of the kingdom of the Messiah, are not unfrequently referred to in support of the opinion, that before the fall of man, the races of carnivorous beasts may have had instincts and organizations different from those they now possess—that the lion might *literally* have "eaten straw like the ox" —and that neither he nor his destructive associates might have entered then upon their present important offices in the economy of nature, as dispensers of relief by death to the aged, and decrepid, and diseased among the weaker herbivorous tribes, whose excessive increase it is their function to controul.

I will not here discuss what I think the reason-

* Ecclus. xiv. 18.

able opinion of many learned divines, that we are not bound to the *literal* interpretation of these passages, but may consider them as emblematic descriptions of the peaceful condition of Christ's kingdom upon earth; like the same prophet's highly figurative allusions to changes in vegetable nature, and in the condition of the earth itself, such as, "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.*"

I would only observe, that whether literally or figuratively interpreted, the prediction applies only *prospectively* to things that should arrive at a *future* period, under a future dispensation; and is affirmative of nothing respecting *past* events, from which it may be implied that death did not prevail from the beginning throughout the brute creation, as an original and essential part of God's plan; or that it was to them a new condition introduced by the sin of man.

Should any be tempted to ask, *why* is this universal system of life and death, renovation and

* Isaiah lv. 12.

destruction? it may be replied, that we are parties too nearly and personally concerned to be disinterested judges in such a question. The physiologist may demonstrate that the amount of animal enjoyment throughout the entire creation is infinitely increased by this incessant change of individuals and permanency of species, beyond that which would have existed had the same individuals lived on continuously, unchanging, and exempt from death.

The humble believer requires not even this obvious and satisfactory solution, content in his assurance, that all this astonishing dispensation is the will of God—of whom, and by whom, are all things that are in heaven and earth, and to whose almighty disposals, whether we understand them, or comprehend them not—be they for life or death, or for things present, or things to come, we see our duty in humble submission and faithful acquiescence.

It remains only in conclusion to consider the infinite wisdom and love, and power of God, in the contrivance and constitution of the glorious

mystery of the Redemption, as a remedy for the evils of Sin and Death, which the first parents of the human race brought on themselves, and entailed upon their posterity. It is impossible to believe in the omniscience of God,—that all things, past and future are equally present in his sight, without admitting also, his foreknowledge of the result that would attend their trial in the earthly paradise; and without adoring the Creator for his goodness in the remedial dispensation He has mercifully provided to do away the effects of the foreseen transgression.

By the sacrifice of the Lamb, appointed to be slain from the foundation of the world,—by that mysterious union of the Divine and human natures, which was in due time to be accomplished in the person of the Saviour, the children of the first Adam have their sins pardoned, and a way laid open for them to life and immortality, through the atonement and mediation of the second Adam who is "the Lord from Heaven."

Had no such gracious remedy been provided, or anticipated in the infinity of the divine councils,

whereby his justice and mercy might be maintained in equal supremacy notwithstanding the fall and condemnation of the human race, we might have been at a loss to reconcile with our notions of the infinite goodness of the Creator, the stupendous fact of his calling into existence creatures whose moral degradation and ruin he must in his omniscience have foreseen; but the same Almighty power that must have foreseen the evil, simultaneously foresaw and provided the remedy; and the consoling promise that "the seed of the woman should bruise the serpent's head," was graciously vouchsafed to Adam in the sentence passed upon the tempter, even before his own condemnation and ejection from his earthly paradise.*

In the proffered mercies of the Christian dispensation, man was at once restored to the hope of

* If there is anything repugnant to our moral notions, in the idea of the communication of sin from one individual to many, it at least affords us some solution of our perplexity, if we are bound also by the self-same authority to admit that a parallel course of arrangement which admitted the introduction of the disease, contrived by an exactly similar process to accomplish the cure."—*Shuttleworth's Consistency of Revelation with Human Nature*, 249.

pardon; to capacities for a more exalted state; to the future prospect of a higher dignity in a better paradise than he had lost; so that even then and there where sin abounded, did grace still more abound; "that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord."*

May we accept with grateful adoration these inestimable mercies of the mysterious and circuitous Providence of God; who has thus not only found a remedy, but more than a remedy, for Sins, original as well as actual; and placed the faithful and obedient, through the mercies of the Christian covenant, in a position from which they have hope and assurance, on the dissolution of their earthly tabernacle, of admission to a more exalted state of blessedness than that from which Adam by transgression fell,—of introduction to the company, and fellowship, and angelic state, and beatific visions of glorified spirits which surround the throne of God, and of his Christ.

* Romans v. 21.

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THE

SINGLE AIM OF THE CHRISTIAN MINISTER;

A SERMON,

PREACHED

SEPTEMBER 7TH, 1839, IN THE CHURCH OF SONNING, BERKS,

AT THE VISITATION OF

THE VERY REVEREND HUGH NICHOLAS PEARSON, D. D.

DEAN OF SALISBURY.

AND PRINTED AT HIS REQUEST, AND THAT OF THE CLERGY UNDER HIS PECULIAR JURISDICTION, THEN PRESENT.

BY THE REV. A. A. CAMERON, M. A.

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MDCCCXXXIX.

BIBLIOTHECA BODLEIANA

SERMON.

2 Cor. xii. pt. of verse 14.

"FOR I SEEK NOT YOURS, BUT YOU."

It is a gracious appointment of the providence of God, in behalf of his church,—for which every minister, especially, of that church, should feel thankful,—that He has ordained that the conduct and character of one amongst his apostles so illustrious as St. Paul, should be fully set forth, as they are, in the scriptures. In the portion of the history of his eventful life, detailed in the Book of the Acts of the Apostles, and, still more in his own writings preserved to us, called forth by such various occasions, a pattern is held out for those consecrated to the work of the ministry, to which—whatever circumstances may be their lot—they can most profitably have recourse for instruction. We are enabled to view him, at one time, blessing God for the success attending his holy labours; at another, grieving, and full of anxious fear, where the fruit of what he has planted, or watered, is still doubtful, or

evidently deficient: we hear him reasoning boldly of the truth with the unbelieving Jew, or heathen: reproving earnestly the unworthy ways of his dear children in the faith;—rebuking, sharply and sternly, the heinous sins of backsliders: by turns exhorting, by every high and glorious motive; and pleading and beseeching, by every prevailing thought of mercy and love: appealing to the head and to the heart—to the fears of a conscience stained with sin—to the hopes and the gratitude of sinners saved, by the sacrifice of the Son of God, from eternal death: at one time, he speaks, *by commandment*, with authority, in things of necessity; at another, he tenderly *gives his advice*, with consideration for all in regard to things left indifferent. But this is far from all: we are admitted to a much more close and intimate knowledge of him, than what consists in acquaintance with these points of his actual ministrations only among the disciples. We hear him telling us, in the unreserved warmth of his heart, of his secret prayers and thanksgivings, day and night, for his beloved flocks; and of the affection from which flowed such unceasing intercessions—affection so full, that, to use the words of the excellent Herbert, "never was there such care of a flock expressed,

save in the Great Shepherd of the fold, who first shed *tears* over Jerusalem, and then blood." He unbosoms to us his inward motives, and feelings, and principles. We learn what a sense he had in his heart of the constraining "necessity laid on him to preach the Gospel;*" what a care to be "pure from the blood of all men," by "not shunning to declare" unto those he ministered unto, "all the counsel of God:" † what a humble distrust of his own "sufficiency for these things:"‡ what a dread of his own corruption, lest, by the outbreaking and victory of that secret enemy, "when he had preached to others, he himself should be a cast-away;"§ what a grateful remembrance, that, by "the grace of God, he was, what he was;"‖ with what dutiful lowliness of mind, he would check in himself the thought, or the word, that savoured of self-satisfaction in his labours, "more abundant" though they were, "than those of all the Apostles,"—recollecting, and making himself confess, that, in truth, it was "not *he* that laboured thus, but the grace of God that was with him."¶ He has left us, indeed, some few positive precepts as to what the minister of the gospel should be;—and

* 1 Cor. ix. 16. † Acts xx. 26, 27. ‡ 2 Cor. ii. 16; iii. 5.
§ 1 Cor. ix. 27. ‖ 1 Cor. xv. 10. ¶ 1 Cor. xv. 10.

carefully, doubtless, should they be laid up in our mind and heart, and made to live in our lives; but it is from observing him, *as a minister of the gospel himself*,—from incidental and unstudied, but most precious touches and lights, scattered here and there in his writings, revealing to us the inmost workings of his spirit, as well as "how holily, justly, and unblamably he behaved himself among them that believe; exhorting, comforting, and charging every one, as a father doth his children, to walk worthy of God, who had called them to his kingdom and glory,"* that we may learn, far the most, how the character of the faithful steward of the mysteries of God should be drawn, and how it should be fulfilled, by those called to the same peculiarly high calling.

It is as being one among many expressions of his, thus carelessly poured out from the fullness of his heart,—trifling perhaps in appearance at first, but pregnant with a rich treasure of exemplary instruction, and affording, when examined, a deep insight into the Apostle's ruling principles of action,—that I have chosen the short sentence just read for my text: "I seek not yours, but you." The words appear to afford matter for consideration, which may be

* 1 Thess. ii. 10, 11, 12.

deemed not unsuitable to any occasion, when, as at present, even but a few of those, who must especially take to themselves St. Paul's injunction—"Be ye followers of me, even as I also am of Christ,"* are met together for united worship, and for that mutual exhortation, which, to the most perfect and advanced, can never be superfluous,—for who, in such a work as ours can be perfect and advanced *enough?*—and which even the most backward and defective may venture, without presumption or offence, to offer to those far above and before him;—since he speaks, not in his own name, but in the name of Him that sent us *all;* he urges, not what he can hope that he has truly realized and accomplished himself, but, that which he feels is still with *him*,—perhaps with all,—of "the things that are before," and unto which, it were well to be reminded, continually to "reach forth," and "press forward."†

It is scarcely necessary to remark, what must be obvious to any one on referring to the passage, that St. Paul is here alluding to a matter, which he had occasion to mention several times in these two Epistles,—namely, his practice hitherto, and his full determination still, to maintain

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*1 Cor. i. 1. † Phill. iii. 13, 14.

himself, at whatever personal labour and cost, independently of the disciples at Corinth, and without laying any burthen on them. While at the same time he distinctly asserted his own right, as an Apostle, (whenever he should choose to assert that right,) and the divinely apportioned right of *every* true Minister of God's word, to be maintained by the altar at which he served, and by means of the flock whom he fed,*—this independence, from personal motives and feelings, and in order to prevent all possible calumny, and misrepresentation of his conduct, and the injury that might be done thereby to the cause of the Gospel,—"to cut off occasion from them that desired occasion,"† he had rejoiced to preserve; it was with him matter of boasting—such boasting as he permitted in himself,—and of satisfaction. Accordingly, his words here are, "Behold the third time I am ready to come to you; and I will not be burthensome to you; for I seek not yours but you; for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you," (or, "for your *souls*")—"though the more abundantly I love you, the less I be loved."

Taken then in their first and literal meaning,

* 1 Cor. ix. 7, &c. † 2 Cor. xi. 12.

the words amount but to a profession of *disinterestedness* on the part of St. Paul in his Christian labours: they do but express, that he had as little thought of the lucre of gain in all he had done, and ever would do, for the Corinthians, as a parent has, in all his affectionate cares and self-denying exertions for his beloved and dependent family: that he sought no worldly profit *from* them, but to be spiritually profitable *to* them; to gain no gift *of* them for himself, but to gain *them* for ever for God. If, however, no wider meaning could be assigned to them,—if they did not rather imply a principle of general application, than merely exhibit St. Paul as an example to us in this single particular, of entire freedom from thoughts of deriving worldly gain through his sacred ministrations,—the words would bear in too small a degree on our peculiar temptations, and set forth too little of the peculiar spirit, that should be in us, to be at all especially suitable to an occasion like the present. It is among the blessed results of the general endowment of the church, on any footing that guarantees a permanent provision for its ministers, independent of the fluctuating favour of the congregations, to the care of which they may be appointed, that no place is thus left for the

temptation of worldly profit to work on any to "handle the word of God deceitfully"—to "prophecy not true things," but "smooth," *if* "*the people love to have it so,*" or to fall in, against conscience, and a sense of truth and propriety, with the reigning taste,—with the new, or newly-revived, phrensy of the day,—to attract notice, and draw crowds of followers, by some bold and startling departure from what is time-honoured and sober-minded, and founded on the rock of truth; or to conciliate good-will, by bending to the prevailing current, whether of error in doctrine, or of lukewarmness in practice. The minister of the church in England, (except when circumstances have unhappily compelled a departure from her true constitution) neither owing his station originally to a popular call, nor dependent for daily bread on continued popular favor; looking scarce for any thing at their hands, should he in the conscientious discharge of his holy duties among his flock, attain that "very high esteem"* which it is *their* duty (as it is written) to bear, at any rate, towards his *office*; and beset with no fear of worldly loss, should his boldness of speech in delivering his high message from God, be received in an evil spirit, by those who "will

* 1 Thess. v. 13.

not endure sound doctrine," * or who look on him as "become their enemy, because he tells them the truth,"† stands in a happy position, far out of the way of this grievous snare at least. He has none of the wretched difficulty of disentangling his dutiful hopes of success in his ministry from the base thoughts of increasing emolument, which can hardly but be experienced, even where it is wholly mastered, by those whose worldly support and comfort are mainly rested on their power of gathering and keeping together a congregation. His lot may be one far enough from wealth,—far from what, in a wordly sense, is called independence; but so long as the church is allowed to retain the portion of her lawful ancient inheritance, he can preserve, with gratitude, his inward independence of soul towards all but "his own Master," —like the great Apostle, "neither at any time using flattering words, nor a cloak of covetousness, as God is witness."‡ God forbid, indeed, that we should be supposed to say that there cannot be this conscientious independence, even amongst those, whose position is, unhappily, not such as this; but, instead, very adverse to such "simplicity and Godly sincerity;" or,

* 2 Tim. iv. 3. † 1 Gal. iv. 16.
‡ 1 Thess. ii. 5.

that there is not strength enough in the Christian Minister's motives to exertion, and in the grace of God, on which he must habitually lean, and in which he must live and walk, to overcome the most powerful solicitations of worldly interest, to silence the urgent pleadings of worldly necessities, and to render, under all temptations, even the earthly vessel of clay, unswerving, uncompromising, and faithful, even as one of kindred clay, of like passions, was—St. Paul himself. But God forbid, also, my brethren, that *we* should forget to be thankful for *our* exemption from any trial, to which we know others are exposed—that we should not acknowledge the blessing, that,—being free to "give ourselves continually to prayer, and to the ministry of the word,"* and removed from the necessity of secular cares and labours, (which was the Apostle's only alternative, if he accepted not the gifts of the disciples) we may rejoice in not being burthensome to our flocks; and, receiving whatever is our portion, not from personal and voluntary contributions of our hearers, but from ancient charges and provisions, sanctioned and regulated by law, and which press *personally* upon no man, we may feel in our consciences, without any struggle

* Acts vi. 4.

or misgiving, and may have it believed of us, by those we minister among, that, in very truth, we are "seeking not *theirs*, but *them*."

There are, however, other objects of a higher, but still of a worldly character,—in the gift of our several flocks,—that may become our snare; and but the more dangerous, because less likely to be suspected by us, and because it is just in what appears to be, and indeed *is*, the path of zeal in discharging our duties, that they are chiefly set. Such objects are, their *praise and admiration*, and their *good-will*. Any Christian,—surely, at least, any Minister of Christ,—would be put on his guard, —would feel alarmed, did he detect covetousness of *wealth* to be evidently his actuating motive. To find himself to be *speaking*, indeed, in the name of the Lord God, "whose he is, and whom he serves," but, in his *heart*, not caring to please *Him*, but to obtain his wages and reward from *mammon*,—this were a discovery, which none of us could pass over lightly, cloaking the matter with an excuse, and still speaking peace to his soul. But,—to aim at obtaining the praise, and conciliating the good-will of our hearers and our flocks,—it is easy—however predominant we might find these objects with us,—to persuade ourselves, that they are quite compatible

with all the higher motives that, we hope, are also influencing our hearts; that it is, in truth, not our own gratification that we are thereby aiming at, as our *end,* but (what we are bound surely to seek,) the enlargement of our power of usefulness,—the increase of opportunity for the very purposes, for which we are set in the Church,—namely, the promotion of the salvation of men, and of the glory of the Most Highest. So far as this be absolutely and *purely* true with us, it is, of course, well. But, surely St. Paul's is the only wise and correct principle of action,—to propose to ourselves but one object—the *gaining,*—the *saving* those, over whom we are set in the Lord; and to beware of seeking *any thing* to *ourselves* from them *by the way,* however conducive it may seem to us to that end;—in singleness of heart, and with singleness of purpose, to look to that glorious end, *directly,* and *alone;* alike in our public ministrations and discourses, and in our daily conduct, keeping *that only* in view, and never allowing ourselves, consciously, to be seeking "*theirs*"—seeking anything that it is in the power of our flocks to give,—their praise and admiration—their good will and good opinion, —but only "*them,*" their *souls,* their *salvation.*

There is, it is obvious, (even without the

teaching of experience) no little practical difficulty here: good and evil are so closely combined in the motives that may be actuating us, that it is hard to *precipitate*, as it were, all the *baser* earthy particles, and retain nothing but the *pure gold*. In pursuing our single great end—the gaining our flocks unto God, who has given them into our charge for himself—in aiming at the several parts, that belong necessarily to that great *end*,—namely, the conversion of the sinner—the fixing steadfastly of the unstable and hesitating,—the perfecting of the faithful,—we must not, of course, neglect the needful *means*. But it is in the *use* of those *means*,—in endeavouring to arrest attention, to strike, to impress, to move, to persuade our hearers,—that our snare, our temptation lies; namely—that we may be led therein to think of *ourselves*, of our *praise* and *reputation*, and not of *their benefit alone*. The same truths, we know well, may be set forth either harshly and offensively, dryly and uninterestingly; or, so as to arouse, to seize the attention, to thrill, to be felt and answered to, as they fall on men's hearts, and make them vibrate, however hard, and without sound and motion, till thus powerfully touched, and in the right key. It is obvious *which* must be the desire of every Minister,

to whom the rich and precious treasure of the gospel is committed. It must be his effort and anxious care, so to dispense it, that it be not despised and rejected, or treated with weariness and cold contempt; but that, so far as in him lies, it may come with *all its own power*, to the mind, to the conscience, the heart and affections, of the flock entrusted to him by the Great Shepherd. To be indifferent to the impression made by our discourses,—to care not whether or no we are using *to the full* the talents severally committed to us, in regard to our manner of enforcing and urging the words of eternal life on the acceptance of our charges;—to regard preaching the word, not as, on each occasion, a precious opportunity of doing good to the souls, of which we are to give account, but as our *weekly stated task;* and *so* to execute that task, that our hearers, unaroused uninterested, unimproved, may probably regard the *hearing*, on *their* parts, but in the same light,—*this* were, indeed, to escape wholly the danger we have been speaking of: but who can wish by such a course, to escape it? It is, it may be repeated, in the very path of duty that the danger of seeking, not our *congregation themselves*, but "*theirs*,"—their praise and admiration, lies; yet still must we press on by

that path. It *is* in *his* path, who, thoughtfully and anxiously, though with no wish to gratify itching ears, makes it his aim and study to speak intelligibly, forcibly, and *as in earnest*, the momentous truths of which he is made a steward; and who would fear, in no small degree, the "woe" denounced against him for "not preaching the gospel,"* were he *so* feebly and carelessly to tell of the terrors of the Lord against unrepentance, so coldly and unpersuasively to "beseech" men in "Christ's stead, to be reconciled unto God,"† as that no guilty sinner would be likely to be made thereby to pause and tremble, and perhaps, to turn; —no alien and enemy to God be drawn to throw down his rebellious arms, and seek Him while he may be found, through Him, who is our "peace."‡ In making *this* effect his aim, he must study to awaken, and to hold the attention, to work on the feelings;—so in all ways to utter the truth, as that it shall be, if possible, gladly heard, or even received in spite of heedless ears and hostile hearts; and, being received, be held there durably and effectively. And, were he seeking praise and admiration for himself, and to have many followers, he would have to use the same study, to employ,—if one

* 1 Cor. ix. 16. † 2 Cor. v. 20. ‡ Eph. ii. 14.

may use the word in a wholly good sense,—the same *arts*, to dwell chiefly on the very same truths, with the same plainness, and force, and energy, and with the appearance at least of the same warmth of feeling. He might be led to bring into more prominence and more constant use some peculiarly exciting topics: he might seek more of effect from high colouring, and new and startling statements; but to gain any thing of enduring applause, he would find it needful to proclaim the true doctrines and lessons of the gospel with power, and earnestness, and as if he felt deeply their eternal value. In appearance then, there would be little difference,—in immediate effect on the hearers there might be little,—whether the preacher be seeking *theirs* or *them*. But to *himself*, how *incalculable* the difference!—incalculable as that, in the end, put between any other work done *for God only*, or done in the eyes, and for the praise of *man*, and which *therein* "*has* its reward,"* but its only one.

To *us* then, my brethren in office and calling, how important is it to be able clearly to perceive *which is our* course, which our principle; to be on our guard against the evil one, knowing that it may be with us unsuspected, as Satan himself, when disguised as an angel of

* Matt. vi. 2, &c.

light. It must be our part, then, to put away from us, as much as possible, in all our ministrations, every thought of *self:* to endeavour and pray, that we may be so filled with the sense of the awful importance of the inward effect of the word on those who receive it from our mouths,—on their conversion, or on their growth in holiness here, and their blessedness in eternity,—as not to have room left in us for the paltry consideration of its *reflex* effect on them *towards ourselves.* And again, we must seek to have strengthened in us, through increase of grace, and wholesome meditation, the conviction of our own nothingness, after all, in the great work for which we are employed as *instruments*; —on our utter inability to move and stir the heart, which the Lord hath not "opened;"* or at any rate, on the unprofitableness of such a movement as we alonec an create therein,—of merely, as it were, turning up the soil, unless the divine blessing be vouchsafed on the seed we sow in the furrow we seem to have drawn:— to feel, in short, all that St. Paul by his word and example, teaches, when he writes—"Who then is Paul, or who is Apollos, but Ministers by whom ye believed, even as the Lord gave to every man? I have planted: Apollos watered,

* Acts xvi. 14.

but God gave the increase. So then neither is he that planteth, nor he that watereth anything, but God that giveth the increase,"* And with regard generally to this head of the duties suggested by his words in the text ;—thus used he to carry out the principle therein implied, in all his ministrations and discourses, "Our exhortation," he writes "was not of deceit, nor of uncleanness, nor yet in guile. But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, which trieth our hearts,"—"nor of men sought we glory, neither of you, nor of others."† And again,—"We preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus's sake."‡

There is a similar difficulty in wholly disentangling good from evil,—*right* aims and practices from such as are of a very questionable, not to say, *unworthy* nature, in regard to conciliating the *good-will* of our flocks. That this should be *an* object with every Minister of the word, who can doubt? But then it must be, not for *his own* sake, but simply for *their* sakes, and for the sake of *their* Master and *his*, whose work amongst them he can thus only hope to accomplish successfully. He must, in this also, be

* 1 Cor. iii. 5, 6, 7. † 1 Thess. ii. 3. 4, 6. ‡ 2 Cor. iv. 5.

" seeking not theirs, but them." Needful is it, then, indeed to avoid all offensive harshness and austerity, all such statements of the truth, all such bearing of ourselves in every respect, as may render the truth, and the lessons and practices of Christian holiness and piety, *unnecessarily* unwelcome, and stir up against them an opposition, which, with more caution and judgment, on our part, and more thought for the prejudices and weaknesses of others, they would not have met with;—needful is it to act in the spirit of the word, which speaks of " giving no *offence* in any thing, that the ministry be not blamed;"* in the spirit of *Him*, who is " touched with the feeling of our infirmities,"—who while on earth could be (though spotless in purity from sin) so meekly and kindly condescending, as to be called, by those who "judged according to the appearance, and not righteous judgment,"† " a friend of publicans and sinners;"‡—in the spirit of his Apostle, also who considerately acknowledges, in regard to a matter he thought expedient, but not of vital necessity, or of obligation for all, "I would that all men were even as I myself; but every man hath his proper gift of God, one after this manner, and another after that;"§— who declares—" We that are strong, ought to bear the

* 2 Cor. vi. 3. † John vii. 24. ‡ Matt. xi. 19. § Cor. vii. 7.

infirmities of the weak,"* and that "the servant of the Lord must not strive, but be *gentle unto all men* apt to teach, patient, *in meekness instructing* those that oppose themselves."†

But at the same time, surely, there must be great caution the other way;—against making conciliation, not *an* object with us, but our *main* one, rather than that which alone should be so. If there be with us the smallest sacrifice of Christian truth; the least compromise of any part of Christian holiness, from any false unworthy fear or shame, or from respect to our own comfort and peace, in having the good-will and good opinion of our flocks, we are no longer seeking *them*, but are seeking *theirs*, for our own sake. However justly precious must their love and kindly feeling be to us, both in themselves, and in order, also, to the Gospel's being thereby (we would hope) rendered more acceptable, and more widely accepted, amongst them, we must not, for these ends, surrender any thing that *belongs to the Gospel itself*. We may see, in words already read, how dear to St. Paul was the love of his children in the faith at Corinth; and yet, that he was ready to sacrifice that love towards himself, rather than sacrifice their souls, or hazard the loss of them to his

* Rom. xv. 1. † 2 Tim. ii. 24, 25.

Divine Master;—"I am willing," he says, "to spend, and to be spent for you, though the more abundantly I love, the less I be loved." And he shews us more at length, in this particular also, the working in practice of the principle we have been considering,—"I seek not yours, but you,"—when he declares, "seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not handling the word of God deceitfully: but by *manifestation* of the *truth* commending ourselves to every man's conscience in the sight of God."* And again, "I please all men in all things,"—let us mark what follows, what was his single object in this—"not seeking mine own profit, but the *profit of many*, that they may be *saved*."† Against this consideration,—that "*many may be saved*"—what can be put in competition? The thought of the satisfaction to us of being kindly looked on for our easiness by a few, who might otherwise frown on us and hate us?—or the ill-grounded fancy, (which there is such danger, too, may be but an insincere motive) that through such baseless good-will, we may, here and there, do more good, and obtain a hearing for the word, which it would otherwise be denied?—Surely

* 2 Cor. iv. 1. † 1 Cor. x. 33.

not: surely in doing the work of God, the only course for success, is to do it in *His own way*, and not as we have devised in our own heart. We know how it is forbidden to "heal the hurt of God's people slightly,"* to "speak smooth things, and prophecy deceits"† rather than harsh truths, or by dangerous compliances for the sake of a few, to endanger the perishing of any of the brethren for whom Christ died. Having earnestly sought to know the truth as it is in Him, we ought so to hold to *it only*, as to be able to use his Apostle's words again, and say,—uniting warm affection with faithfulness and sincerity, "We speak before God in Christ: but we do all things, dearly beloved, for your edifying."‡

Yes, my brethren, this, let us believe, must be the right course for a blessed success in our ministerial labours;—to seek nothing *of* those who hear us, not even as a subordinate object, and *by the way*; but "to seek *them*," to strive to win them unto God their Saviour. It is true that,—as it is written "seek ye first the kingdom of God & his righteousness, and all these things" —*i. e.* worldly necessaries, "shall be *added* unto you,"—even so, he that, in singleness of heart, follows the counsel given us—"Take heed unto thyself, and unto the doctrine, for in doing this,

* Jerem. vi. 14. † Isai. xxx. 10. ‡ 2 Cor. xii. 19.

thou shalt both save thyself and them that hear thee," * he shall usually find, *with* this blessed end,—not, indeed, the undesirable, because most ensnaring, gain of audible fame, and of applause from admiring throngs waiting on his eloquence—his "enticing words of men's wisdom;" no, nor the equally unseemly tribute of a name for the worldly and popular virtues of good-nature and easiness—but, that which must be far better—the secret blessings of many a sinner, turned from the error of his ways, and of prodigals brought home to their father's house; of those piously grateful for having learned the way of God more perfectly from his lips; of those comforted, when they mourned; encouraged, when they laboured; awakened, when they were heedless; cautioned when they were too secure; led and urged on unto perfection when they were almost wearied in well-doing; and now rejoicing as they finish their course and look upward for their crown: and further, the abiding esteem and true affection of all those, from whom *alone* esteem and affection can be an unmixed comfort and satisfaction.

But if it even be that we should *miss* of any share of these altogether,—that, falling unhappily on evil days and evil tongues, we should be

* 1 Tim. iv. 16.

objects of neglect and ill will, rather than be approved in the eyes of our brethren,—still,—should we have lost, or should we have *gained*, in "seeking not *theirs*, but *them*?"—Can it be a question? Is it then the praise and admiration of those we minister unto,—is it their good-will and friendly smiles, that are to be the *abiding fruits* to ourselves of our labours,—our *crown* for ever? or, is it *they themselves*,—any of them, happily brought by us to God, through Christ, and through the grace of the Spirit,—any thus, by our feeble, but sincere, single-hearted efforts, —taught to believe, and "builded up on their most holy faith,"* and,—blessed be God! *saved for eternity*? Let the Apostle answer the question—and oh! may our aim be, even as that answer would *teach us* to aim! "What is our hope?" saith he, to the converted Thessalonians, his own children in the faith—"What is our hope, or joy, or *crown of rejoicing*? Are not *ye*—in the presence of our Lord Jesus Christ *at his coming*?—For *ye are our glory and joy*."†

* Jude xx. † 1 Thess. ii. 19, 20.

A SERMON

PREACHED IN THE

CATHEDRAL CHURCH OF ST. PAUL,

BEFORE THE

RIGHT HONOURABLE THE LORD MAYOR,

THE JUDGES,

THE WORSHIPFUL THE ALDERMEN,

THE RECORDER,

THE SERJEANTS AT LAW, THE SHERIFFS,

THE COMMON COUNCIL OF THE CITY OF LONDON,

AND THE CITY OFFICERS,

ON SUNDAY, THE TWENTY-FIRST DAY OF APRIL, 1839,

BEING THE FIRST SUNDAY IN EASTER TERM.

BY THE REV. CHARLES CATOR, M.A.,

Of Brazenose College, Oxford; Rector of Stokesley, Yorkshire; and Chaplain to the Lord Mayor.

LONDON:

J. G. AND F. RIVINGTON,

ST. PAUL'S CHURCHYARD, AND WATERLOO PLACE, PALL MALL.

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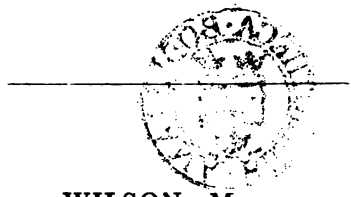
WILSON, MAYOR.

At a Court of Aldermen, held on Tuesday, the Seventh Day of May, 1839, and in the Second Year of the Reign of Victoria, of the United Kingdom of Great Britain and Ireland, Queen, &c.

RESOLVED UNANIMOUSLY,

That the thanks of this Court be given to the Reverend CHARLES CATOR, M.A., Chaplain to the Right Honourable the Lord Mayor, for his excellent Sermon preached before his Lordship, the Judges, Aldermen, Recorder, Serjeants at Law, Sheriffs, and City Officers, at the Cathedral Church of St. Paul, on Sunday, the 21st day of April last, being the First Sunday in Easter Term; and that he be desired to print the same, and cause a Copy thereof to be sent to the Lord Mayor, Judges, Aldermen, Recorder, Serjeants at Law, Sheriffs, and City Officers.

WOODTHORPE.



WILSON, MAYOR.

At a Court of Common Council, holden in the Chamber of the Guildhall of the City of London, on Monday, the 22nd Day of April, 1839:

RESOLVED,

That this Court doth request the Reverend CHARLES CATOR, M.A., Chaplain to the Right Honourable the Lord Mayor, to print the Sermon preached by him at the Cathedral Church of St. Paul, on Sunday, the 21st instant, being the First Sunday in Easter Term, before his Lordship, the Judges, the Aldermen, Serjeants at Law, and several Members of this Court; and that he be requested to cause a Copy thereof to be sent to every Member of this Court, and to each of the City Officers.

WOODTHORPE.

TO THE

RIGHT HONOURABLE

SAMUEL WILSON,

LORD MAYOR;

THE WORSHIPFUL THE ALDERMEN,

THE RECORDER,

THE SHERIFFS, AND THE COMMON COUNCIL,

OF

The City of London;

THIS SERMON,

PREACHED IN

THE CATHEDRAL CHURCH OF ST. PAUL,

On SUNDAY, the TWENTY-FIRST day of APRIL, 1839,

AND PRINTED AT THEIR REQUEST,

IS RESPECTFULLY DEDICATED BY THEIR

FAITHFUL SERVANT,

THE AUTHOR.

1 CORINTHIANS XI. part of verse 24.

"THIS IS MY BODY."

THE Church of England—that branch of Christ's Holy Catholic Church which is established amongst us, exists in the twofold character of CATHOLIC and PROTESTANT.* PROTESTANT, as the witness on the one hand against the Pope of Rome and his clergy, for their corruption of the pure Word of God; their abuse of Christ's Holy Sacraments, and their pretension to universal authority; and on the other, against all Sectarians, *carnal*ly† assuming the names of their founders, and all heresies which are contrary to the Word of God and his true religion. CATHOLIC, as the congregation of the Mystical Body of Christ, the Pillar of the Truth, the Defender of the Faith ONCE delivered to the saints, and at ALL times received by ALL the faithful, in ALL places, the Keeper of the seals or testimonies, as well of human redemption by the death of Christ, as of spiritual regeneration by the Holy Ghost, and the Dispenser of these Sacraments, and of spiritual ministrations according to the Word of the Lord.

Possessed of the Holy Bible, without the least pretension to infallibility, the Church, which is "a witness and keeper of Holy Writ,"‡ must needs be its best interpreter.

It is thus, while we acknowledge, that "Holy Scripture contains all things necessary to salvation,"§ we also admit, that "the Church hath authority in controversies of faith."‖

* Dr. Hook's Visitation Sermon, third edition, page 66. † See Note A, at the end. ‡ Art. XX. § Art. VI. ‖ Art. XX.

With the precaution added to this admission, that "it is not lawful for the Church to ordain any thing contrary to God's Word written, or to expound one place of Scripture so that it be repugnant to another,"* we hold the Church's interpretation of Holy Scripture, as it is set forth in our Liturgy, Articles, and Homilies, to be the safest guide of the clergy to the catholic doctrine of the Bible, and the best protection of the laity from the errors of private judgment.

Lest, however, the selection of a text involving the most vital question in religious controversy should seem to be out of place, it shall be my care

I. In the first instance, to produce strong reasons for a departure from the modern practice, and the resumption of the more ancient custom of addressing the congregation, on such occasions as the present, on some one or more of the controversies which were wont to agitate, and which still agitate Society and the Church.

II. I shall in the next place, *according to the grace given unto me*, endeavour *to make all men see what is* our *fellowship* in the Lord's Supper, declaring the broad distinction between this mystery of our Holy Religion as a Sacrament, and the error grafted thereupon; and

III. Then, as Joshua did of old,† I will put it to you to choose whether you will return to the corruptions of the Truth, which enslaved our fathers prior to the Reformation; or whether, rejoicing *in the liberty with which Christ has made us free* in the Church of England, you will continue to render unto Almighty God, through Jesus Christ, your devout and reasonable service, according to her pure Form of worship.

I. My strong reasons, then, are first to be produced for the discussion, on the present occasion, of the vital ques-

* Art. XX. † Joshua xxiv. 15.

tion of TRANSUBSTANTIATION, which separates the English from the Roman Church.

I stand before you, here, this day, the humble representative of the ancient preachers at Paul's Cross. It was in this manner, before "the Court and Magistrates of the city,"* that the mighty Jewel, and the great reformers of his age, with fervent zeal for the glory of God, for the cause of Christ, and the salvation of men, protested, at the peril of their lives, against this monstrous error, and the consequent corruptions of the Church of Rome. Like St. Paul, *in the midst of Mars' Hill*, at Athens, they persuaded our fathers, that they *ought not to think the Godhead is like unto* any thing wrought *by art and man's device.*† It was thus, as St. Paul had done against the Jews at Corinth, when they of the Roman communion *opposed themselves and blasphemed*, our reformers *shook their raiment*, and determined to be *clean.*‡ They *preached Christ crucified*,§ and the resurrection of the dead; and our faith in these awful truths, to be the "touchstone" of our *wisdom, and righteousness, and sanctification, and redemption*, and not this "dogma" of the Church of Rome.

In imitation of their manner of exposing the Romish corruptions of the Catholic Religion, whereby they produced the Reformation of our Holy Church, I shall open the question to your consideration, by an appeal both to antiquity, and to facts unfolded in the page of history, even to the present day, that we may discern why we should adhere to the creed of our protestant fathers, for which they laid down their lives.

Throughout all the ages of the Christian Church, however her guides may have *erred, not knowing the Scriptures*, the highest love, devotion, reverence, and zeal, have

* See Note B. † Acts xvii. 22, 29. ‡ Acts xviii. 1, 4, 6. § 1 Cor. i. 23.

ever been directed by pious men, to the observance of the Holy Sacrament. The language of the New Testament requires this, as well for the solemn fact which it commemorates, as for the blessings thereby communicated.

This reverence, however, by degrees degenerated into Superstition, and then degraded into Idolatry. So early as the fourth century, many changes were introduced into the public worship, which were disadvantageous to the true religion. New rites were added to the ancient Christian Form, "more adapted to please the eye and strike the imagination, than to kindle in the heart the pure flame of genuine piety."* "In many places the bread and wine, in the Lord's supper, were for the first time, held up to view before their distribution, that they might be seen by the people, and contemplated with a certain religious respect;"† and this seems to have been the origin of the superstitious veneration of the elements which followed.

Curious questions arose in the ninth century, and subtle disquisitions, "*concerning the manner in which the body and blood of Christ were present in the Eucharist.* Hitherto it had been the unanimous opinion of the Church, that the body and blood of Christ were administered to those who received the sacrament of the Lord's Supper, and consequently, that they were present,"‡ but the *manner how*, was merged in the acknowledged omnipresence of the Holy Trinity.

Whatever were the speculations of individuals, as yet, there was not in the Latin church, any decision in support of Christ's corporeal presence, in the Lord's supper. Public authority was then opposed to the idea, and the defenders of the primitive faith, under its patronage, set

* Mosheim, vol. i. p. 321, 322. † Mosheim, vol. i. p. 325
‡ Mosheim, vol. ii. p. 153.

the question at rest, for that time, by their unanswerable arguments against the new doctrine.*

The controversy concerning the corporeal presence of Christ, renewed in the eleventh century, was celebrated as well for the noble stand made by Berenger, who persisted "in teaching that the bread and wine were not changed into the body and blood of Christ," as for his ignoble abjuration of his creed, for which he died in abject penitence.†

Then, when "three hundred years of benighted Superstition had brought down human intellect to the transubstantiation standard,"‡ the reigning Pontiff in the thirteenth century, obtained from the council of the Lateran, a decree, "that the body and blood of Jesus Christ are contained really in the sacrament of the altar, (under the species of bread and wine,) the bread being transubstantiated into the body, and the wine into the blood of Christ."§

This is, in brief, the rise and progress of the question, which led to this monstrous "dogma" of transubstantiation, for denying which, thousands have been persecuted unto death.

Without dwelling upon the multiplied additions to the external rites, the confessional, or the corruptions which followed this decree and increased alike the pomp and power of the Roman Church, suffice it to say, they altogether laid upon the Church Catholic, a yoke, which in the sixteenth century became too heavy for it to bear.

As the Lord heard the cry of Israel in Egypt, so did he see the affliction of his Church in England. The sovereign of that day,‖ reigning as it seemed, for his own self-interest, was by Divine Providence, converted into a "Defender of the Faith," indeed, (although that title was assumed for

* See Note C. † See Note D. ‡ Keary on Romanism. § Dupin's Ecclesiastical Hist. vol. ix. p. 9. Keary. ‖ Henry VIII.

other purposes,) and a protector of the ministers of Christ, in the work of bringing all the abominations of the Roman Church to the test of Truth, and of supplanting them, eventually, with the Word of God. This brought about the REFORMATION.

The champions of the gospel of Christ now stood forth, at the hazard of their lives, to protest against the errors of Romanism, and the monstrous abuse of power by which they were upheld. There is, however, a great distinction to be noted, as well in their respective courses, as in the work wrought by the ministers of the Church of England, and the rest of the reformers.

Luther and Calvin, in their day, were burning and shining lights, who dazzled the admiring world with their zeal, their courage, and their knowledge of the Scriptures. Nevertheless, in advocating particular tenets of trifling importance in comparison of the great Cause of Christ and his Holy Gospel, they retarded the progress of the Reformation, and became Heads of two Sections in the Christian community, which, contrary to the characteristic of the Church of Christ,* assumed their names.

Their systems of religion have not prospered well. In many places, they have become dead to the saving truths of Christianity, and in these, there remains little but the Names of their Founders to give them lustre, or bespeak their life. The CALVINISTS of Geneva have too generally lapsed into the errors of SOCINUS; and the LUTHERANS have rendered the word of God of none effect, by their false philosophy, called RATIONALISM.†

From this picture it is refreshing to turn away, and look upon the constitution of the Church of England. The CREEDS of Tindal, Ridley, Latimer, Cranmer, Hooper, Jewel, and the rest, not a whit inferior to the German

* 1 Cor. iii. 10—12. † See Note E.

or the Swiss divines, are all mixed, like well-tempered mortar, in the Church, which, *as wise master-builders*, they Re-formed upon her sure *Foundation*,* *Jesus Christ.* His Name they exalted above every name; his Word they opened to the people; and they raised the Holy Bible to be the only standard and the test of Truth, and thus to be the Tower of the British Constitution.

It must here, however, be observed, (and that with deep regret,) that notwithstanding the Church was thus reformed by the existing authorities, still, as it had been debased aforetime by existing authorities, the people, ere time sufficient had elapsed for their instruction in the true principles of *the freedom with which Christ had made them free*, seemed to question whether any authority was just, and in abusing their *liberty for a cloak of maliciousness*, they were made again to drink deeply of the cup of affliction.

It is our happiness, as yet at least, only to look back upon the downfal of Independent Factions, which for the time, deprived the people of their liberty, and religion of the gospel. Under the mask of both, their leaders deposed their lawful Sovereign, and put him to a violent death. Just principles were then abandoned. Christianity was corrupted "by schism and hypocritical profaneness, insomuch that the Lord's Supper was for the most part discontinued; the Creed, the Lord's prayer, and the Ten Commandments, those instruments of *faith*, *hope*, *and charity*, were left out of the Directory." Arbitrary orders and ordinances of the few who usurped by force of arms the title of a Parliament, were substituted for the known laws of the land; vague rules, by which the people could not shape their actions or obedience, were grievously squared to their actions, by those who had

* 1 Cor. iii. 10.

assumed the power. The liberties of the people, and their properties, were made subservient to the will of the usurpers of the King's prerogative; the nation groaned under the oppression, and the people were unable any longer to bear the tyranny they had brought upon themselves.* The monarchy was then restored, together with the Church. A fresh attempt to reinstate the Roman communion, after 150 years of troublous times, from the date of the Reformation, produced the REVOLUTION.

Men's eyes were now open to see, that *they who take the sword*, for the gospel's sake, *must perish with the sword*;† wherefore our Christian legislators joined hand in hand with Christian ministers, so to frame our laws, as to constitute the State to be the defender of the Church, not for her own aggrandizement, but for the discharge of her proper functions, as the Witness of Truth, and the Dispenser of true religion, for the nation's sake.

They knew the Constitution, formed on Christian principles, was surrounded with idolatry, superstition, and infidelity,—all inimical to its welfare. Thus, while BY LAW, they set men free from pains and penalties for the public profession of their private creeds, they also made BY LAW, a barrier for the defence of true religion. They excluded from legislative and political office, such as refused the oath prescribed for its integrity, as it was established in the Church, and adopted by the State.

Then the Church had rest. Freely she soon dispensed instruction in the Word of God. Her laymen joined her ministers in forming Societies for promoting Christian knowledge at home, and for the spread of Gospel Truth abroad.‡ Their labours have been carried on with so

* Walker's History of Independency. † Matt. xxvi. 52.

‡ The origin of the great Church Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, bears date, A.D. 1698.

little ostentation, as to have been sometimes overlooked; but with such good effect, that by God's blessing upon them, and chiefly by their exertions, added to *the foolishness of preaching*,* we are become *a wise and understanding people*; and even at this moment that I have breath to give God the praise, above a million of the children of the poor are receiving at the Church's hands instruction in the Word of God. But the bulwarks of protection,† which were then provided BY THE LAW, are NOW BY LAW removed; and the trial is nigh at hand, whether the knowledge of the Holy Bible, which the Church of England has put into the hands of the people, is defence sufficient for the Church of Christ.

The way is now open to the Tower of the Constitution. The Church is exposed by the State to the assaults of every adversary. How can she speed, but by fidelity in her watchmen? What can confound her enemies, but the sword of the Spirit? What shall summon her children to her defence, but the faithful and forcible appeals to Scripture and to common sense, which prick the hearts of men, and which we may pray God to bless?

But *we are troubled on every side; without are fightings, and within are fears.* Able defenders there are of Truth; and these, strong in their protestations against transubstantiation, consubstantiation, and the like, do well: still, as if it were not enough to contend against adversaries, for the faith as it is revealed in Holy Writ, and for things dear to every member of the Church of Christ, some of them have begun to contend against those of the same household of faith, for, at best, things questionable and indifferent. Whereas, from such a contest, nothing can be expected but fresh calamities and discordance, in the

* 1 Cor. i. 21.

† The Test and Corporation Act, and the Romanist disabilities.

church, which dishonour our profession, and cast a heavy, though an undeserved reproach upon the true religion. In pursuing such a course as this, and in resuming the very questions of the ninth century, *concerning the manner of Christ's presence in the Eucharist*, which led to the heresy of Transubstantiation, it is to be lamented, that some of the modern divines of one of our Universities have provoked their brethren to anger, have cast a cloud about the Truth, and have done much service to the common enemy.* Oh that they would consider, that on such holy ground as this, the foot of curiosity must not presumptuously tread! Oh that they would bear in mind, man's wisdom cannot explicate the mysteries which God hath not unveiled to mortal eyes!

As for our adversaries, their approaches were commenced at first with insidious caution. They strove, with sophistry, to smooth down apparent difficulties between the tenets of the Roman and the English Church;† but when, in 1836, the chief of Roman teachers‡ came, like Balaam from afar, to see how he could curse God's people here, he took a bolder course.

In his lectures on the real presence,§ repudiating "a middle system," which, as it applied to former times, he styled "a jargon of bad metaphysical theology,"‖ he took up his parable in "biblical hermeneutics," but God has not permitted them to do us harm. Herein, whatever may be thought of "the unity and authority of the church, or the supremacy of the pope," as grounds of our separation from the Roman Church, he declares "Transubstantiation" to be the "touchstone," not only of our difference, but of

* See Note F. † Peter Augustine Baines, D.D. Bishop of Siga.

‡ Nich. Wiseman, D.D. Principal of the English College at Rome.

§ Lectures on the Real Presence, delivered in the English College, Rome, but published in London. Joseph Booker, 61, New Bond Street. ‖ Lect. I. pp. 11, 12, 16, 19.

our Christian creed itself, "so essentially does that dogma seem to involve the truth or falsehood of the entire religion."*

This, Christian brethren, is the monstrous doctrine but now avouched anew. These are the records of its origin, its subversion, and the chance of its revival in these realms. These, added to the fact, that Popery is increasing in pretension, and encroaching upon Christian liberty, are reasons strong enough to justify the public discussion of this question,—a question which you may thus perceive to be of vital importance to the Christian community, since the truth or falsehood of our "entire religion," is now, in the nineteenth century, declared to depend on the truth or falsehood of transubstantiation.†

It was to rescue the Church of Christ from this "dogma," which is at once the offspring of Superstition, and the parent of Idolatry, that our Reformers lifted up their voices like a trumpet, and especially, as on this solemn occasion, before all the people, and *without the least reserve*,‡ to preach Christ crucified, the grand doctrine of the atonement for sin by the death of Christ, and the Lord's Supper as the perpetual memorial of it. The nation thus received the Truth; and to be the Witness of it, the Reformed Church of England was established. So, when of old, the Truth was called in question, the great Redeemer gave *an example* to his ministers, *that they should follow his steps. I spake*, said the holy Jesus, *openly to the world: I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing.*§ Wherefore, I think I should ill discharge the obligation laid upon me, as a christian minister, if, at this hour of trial, when the truth or falsehood of our

* See Note G. † Lect. I. pp. 11, 12. ‡ Mr. Townsend's Charge. § John xviii. 20.

holy religion is called in question, I were to shrink through fear, from the discussion.

If, moreover, there be a question of vital interest to the Church of Christ to be examined, the advocate of Truth, for the Truth's sake, as St. Paul before Agrippa did, *may think himself happy** to produce his arguments before the Chief Magistrate of this Great City, and the Judges of the Land, who, being *expert* in all the rules of evidence, are competent to defend the people from the evil effects of False Testimony.

II. I shall now, therefore, *according to the grace given unto me*, proceed with my endeavour to *make all men see what is* our *fellowship* in the Lord's Supper, declaring the broad distinction between this mystery of our Holy Religion, as a Sacrament, and the error grafted thereupon.

That there may be no misapprehension of the terms used in the discussion of this subject, I would premise, 1st, that "to give true worship to the true God, is religion; to give false worship to the true God, is superstition; to give true worship to a false god, is idolatry." 2nd. That our attention, for the sake of perspicuity, shall be directed especially to the "bread," used in the Lord's Supper, the argument affecting both the elements being equally valid.

Whatever there is of mystery in this Holy Sacrament, is veiled under the expression, *This is my body.* The institution itself is an ordinance of the Holy Jesus. In it, he is represented as *Christ our Passover, sacrificed for us*;† so that we all have *fellowship*, or a common interest in it. It enjoins, moreover, on every adult Christian the performance of a certain solemn service, to be done *in remembrance of Christ*,‡ so that every one ought to comprehend its meaning.

* Acts xxvi. 2. † 1 Cor. v. 7. ‡ Luke xxii. 19.

As for the meaning of it: to explain a mystery which God has not revealed, is *a thing impossible with men;* but to exercise our judgment concerning things *given by inspiration of God*,—to test or *prove** our faith and our obedience, is necessary, in order that we may render unto God a *reasonable service.* Wherefore, when treating of the offerings made to idols by the heathens in their temples, and the spiritual communion of Christians at *the Lord's table*, St. Paul says, *I speak as to wise men, judge ye what I say.*† So do I appeal to your judgment, as to *a wise and understanding people*, gifted with the privilege of searching the Scriptures for yourselves, and with spiritual grace to understand whether the things we say agree with them or not.

Judge ye then, Christian brethren, for yourselves of the simplicity of the service. *I have received of the Lord*, saith St. Paul, *that which also I have delivered unto you: that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it and said: Take, eat, this is my body, which is broken for you; this do in remembrance of me.*‡ Saint Paul's narrative is cited, instead of St. Matthew's, merely because the apostle was entering into a full explanation of the manner of celebrating the Lord's Supper, to persons who had not rightly observed the holy ordinance; and it is hard to believe he would have omitted any instruction *concerning the manner of Christ's presence in the eucharist*, had there been any thing new revealed to him, over and above that which is implied in the words of Christ himself. The only addition, in St. Paul's account of the matter, assigns a very good reason for frequent communion, but none whatever for the supposition of any change

* Deut. viii. 2. † 1 Cor. x. 15. ‡ 1 Cor. xi. 23, 24.

in the elements; for, saith he, *as often as ye eat this bread, and drink this cup, ye do show*, or commemorate, *the Lord's death till he come.**

When the Holy Jesus first instituted the Lord's Supper, it is not pretended that he took any thing into his hands, but the bread then upon the table; and now, that the apostle is explaining every particular to the Church at Corinth, although he says, in the Words of Christ, *This is my body*, still he implies no change in the bread they were to eat, or in the *cup* of which they were to *drink*, in order to *show the Lord's death, till he come.* There is, indeed, a mighty change in the design and purpose of the paschal supper, but so far from any change in the elements being indicated, by which the memorial of it was to be preserved, the apostle still designates them as *bread* and *wine.*

The Lord's passover was ordained, as we read in Holy Writ, to preserve the memorial of Israel's deliverance from the destroying angel; and the very allusion to that service as a commemorative ordinance, in conjunction with the words, *Do this in remembrance of me*, may suffice to teach us how we are to receive the Lord's Supper, as a memorial of our greater deliverance from Satan, the destroyer of our souls. But this solemn service is not a bare memorial of Christ's death. For, the apostle says: *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*†

The communion of the body and blood of Christ signifies the communication of them to the faithful; and what can this signify, but the act of communicating to the believer's soul, a deep sense of all the benefits derived from the sacrifice of the death of Christ, *the Lamb of*

* 1 Cor. xi. 26. † 1 Cor. x. 16.

God that taketh away the sins of the world? Yea, brethren, it is more! It is a witness of the depth of human guilt, in which we are all by sin involved, which made that spotless sacrifice the only means of its expiation. It is even more! It is the seal of our redemption,—of the pardon of our sins, purchased for us by the blood of Christ. It is more still! It is a perpetual memorial of the unspeakable love and mercy of God the Father and God the Son combined for the deliverance of our souls from sin, and death, and hell. It is more! It is a standing testimony of the resurrection of Christ from the dead, together with a pledge of our own resurrection, and of all the awful threatenings of a day of judgment, and of the vision of those glorious mansions opened to the eye of faith, which sees in death the gate of everlasting life. Yea; it is a memorial of God's unerring wisdom, which contrived the means,—of his almighty power, which brought to pass the salvation of the world; and of his all-sufficient grace to sanctify our hearts, and save our souls alive. It is, moreover, an instrument of charity, uniting the whole Christian family into one body; *for*, saith the apostle, *we, being many*, who participate in these spiritual benefits, *are one bread and one body, because we are all partakers of that one bread.**

When Christ said, *It is finished*, and gave up the ghost, "the debt of man was paid: our happiness was purchased: our peace with God was made. In this great sacrifice, we behold the justice of God satisfied—transgression pardoned—the curse exhausted—the law magnified—God reconciled—death overcome."† Who, then, when he communicates at the Lord's table, where these things are all brought to his remembrance, can reflect upon the grievous weight of guilt accumulated, which required such a

* 1 Cor. x. 17. † Horsley's Sermons.

sacrifice, without shuddering at the dreadful nature of sin in the sight of God? Who can think upon the remission of the sentence of condemnation for sin, thus sealed by outward Testimonies, without feeling inward joy at his own deliverance, and gratitude to Jesus Christ our Lord, for his love, by which it was obtained? Doubtless, it is a great mystery, that the Son of God should stoop so low, as to take upon him our nature—that by death, he should overcome death—that the cross of his humiliation should raise him to his throne of glory—"that the highest pitch of human malice should be made to complete the purpose of God's mercy—that Satan should be made the instrument of his own ruin."*

These are deep mysteries, which Divine grace has not enabled man to fathom. But they are mysteries which are all realized to the soul of the devout and humble believer, as often as he communicates at the Supper of the Lord. They are, indeed, the vital doctrines of the Gospel, in which we all have *fellowship*, or common interest; because, of all the spiritual benefits, derived from them by faith in Christ, we are made partakers at the Lord's table; although the manner of communicating the Divine grace, by the Spirit of Christ, is a mystery beyond the reach of man's capacity. It is, moreover, a mystery, (but it must not be denied) that when these truths are established in the heart by faith, its evil propensities are subdued, its desires are sanctified, the sense of condemnation due to guilt is so far removed, that the *conscience is purged from dead works*, and the repentant sinner is set free *to serve the living God.*

Thus *all men may see what is our fellowship* in the Lord's Supper—this mystery of our Holy Religion, as a Sacrament. Hereby we all may comprehend, that when

* Horsley's Sermons.

we receive the outward signs of bread and wine, we do also receive the spiritual food, which Christ communicates; that is to say, we receive the doctrine also, which sustains the soul in holiness, and in the joyful hope of life eternal, which are benefits communicated by faith in the precious body and blood of Christ, who died for us; we receive the pledges which Christ ordained to assure us of his love, and of our participation in it.

This is our reasonable service; and when we thus *show the Lord's death in remembrance of Him*, as he commanded, in testimony of our faith, of our obedience, and of our trust in Him, we think we offer "true worship to the true God," and this has been defined to be "religion."

We must, in the next place, declare the broad distinction between the Lord's Supper, as a Sacrament, which is our reasonable service, and the error grafted thereupon.

Our adversary, on the Roman part, makes "Transubstantiation" to be the "touchstone" of religion. The meaning of the term is this: it signifies that the bread or wafer, after being consecrated by the priest, is, by his act, converted into the real body, the corporeal substance of our Lord's body.

We protest against this "dogma," because it is both contrary to "the nature of a sacrament,"* and to common sense; and this is the very matter about which our judgment must be exercised, in order that there may be nothing of superstition in this act of our worship. I will not perplex you with sophistry, my Christian brethren, but guide you to the Source of Truth for instruction, and then put the case plainly to your understanding, and if the Spirit of grace shall give His blessing on this humble effort to establish Truth, so that the simple may have joy

* Art. XXVIII.

and peace in believing as we do, let us give God the praise, through Jesus Christ our Lord.

It is written, then, that *it was not possible that Christ could be holden of death*, and that God would *not suffer his Holy One to see corruption.** Now, judge ye! The bread we break, we eat! It entereth in at the mouth, it goeth into the belly, it is cast out thence into the draught, and it sees corruption! And shall a wafer in the hands of men annul the promise of the Father, and make *his Holy One* to see corruption? Again, we put the error to another test. Let two wafers made of the same flour and water, be put upon the same shelf, and exposed to the same damp, the one consecrated and the other not; will they not both become mouldy on the same day? But this could never be if the wafer were literally the body of our Lord, because it *cannot see corruption.*

Do we then deny the presence of our Lord in this holy sacrament? God forbid! We *cannot flee from his presence. If I ascend up into heaven, he is there! If I make my bed in hell, behold he is there! If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall his hand lead me, and his right hand shall hold me.*† I believe Christ to be here, in the midst of this congregation, the Invisible Witness of the words I utter, and of the disposition of the hearer's ear, and of the inclination of our hearts; and wherever the Eucharist is celebrated, there also do I believe that Christ is present. But he is not present to our mortal eyes; and it is a strong instance of weak faith to require such visible evidence of his corporeal presence; for this would be *to bring Christ down from above.*‡ And another Scripture says, that Christ *is for ever set down*

* Acts ii. 24, 27. Psalm xvi. 10. † Psalm cxxxix. 7—10.
‡ Rom. x. 6.

on the right hand of God; from henceforth expecting or waiting *until his enemies be made his foot-stool.**

What then! We protest against the sophistry of school-men, who, no matter with what piety or skill, apply the science of the logician, and enter into vain speculations to account for *the manner of Christ's presence in the Eucharist.* We need them not, because *we walk by faith, and not by sight;*† and because it is a thing impossible for *all men* to have *fellowship* in this mystery of our holy religion, or to perform a *reasonable service*, when they are engaged in it, if the doctrine comprehended under it, is only to be *metaphysically* discerned.‡

The obvious sense of the words, *This is my body*, as "all the best commentators are agreed," is, This *represents* or *signifies* my body. When the holy Jesus said *This is my body*, he only spake, as the Jews were wont to speak concerning the passover. As often as their children, in the language of Moses, inquired, *What mean ye by this service?*§ They replied, "This is the body of the lamb which our fathers ate in Egypt."‖ But no one ever imagined that the same lamb that was consumed in Egypt, was eaten at every paschal supper; neither do we imagine that the same body of Christ, which was crucified at Jerusalem, is corporeally present in the Eucharist.

To think more of the bread and wine at the Lord's Supper, than as symbols of the body and blood of Christ, and as a means of grace, begets so false a veneration for the elements, as to render the service itself unreasonable. For this supposes that *we eat the flesh of Christ* corporeally, instead of spiritually feeding upon the doctrine it propounds. Whereas, because *it was an hard saying,*

* Heb. x. 12, 13. † 2 Cor. v. 7. ‡ See Note H.
§ Exod. xii. 26. ‖ Bp. Marsh's Lectures, pp. 332—335. Blomfield's New Test. note on Matt. xxvi. 26.

Christ taught us spiritually to interpret the expression, *eat my flesh;* saying, *The words that I speak unto you, they are spirit, and they are life.**

To be so engaged, therefore, in this solemn service as to suppose the substance of Christ's body to be corporeally present, would be to offer "false worship to the true God;" which has been defined to be "superstition." This we are careful to avoid, because it leads to idolatry; and from both these errors, by the grace of God, our fathers set us free.

We are not, indeed, my Christian brethren, so much concerned to fasten upon those of the Roman communion, the imputation of idolatry which many of them in their hearts abhor, as we are ourselves to abjure the error, and to rescue our own religion from the suspicion of that great offence. But we are concerned most truly *to give to every one that asketh of us, a reason* for rejecting this "dogma of transubstantiation;"† because God will *not have respect unto our offering*, if it be not *made according to his Word:* and because this "dogma" of the Roman Church requires what we esteem to be an idolatrous service; for the bread or wafer, being, as they say, converted into the real body of Christ, it is lifted up as the host or sacrifice, and then it is to be adored or worshipped by the people.

This they say, indeed, is not worship, but they kneel before the host, and they bow down before it, and that we call worship; wherefore, we think that if we thus bend the knee before the wafer, and bow down to it, that we shall commit idolatry, and this we are therefore desirous to bring to the test of holy writ.

Who, saith the word of the Lord, *who hath formed a god, or carved a graven image that is profitable for nothing?*

* John vi. 53, 60, 63. † Dr. Wiseman.

*Behold . . . . . they shall be ashamed together . . . . . The carpenter stretcheth out with a line: he fitteth it with planes: he heweth down cedars . . . . he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn: with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down to it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my God.** This is the prophet Isaiah's description of an image made for worship. It was made with men's hands, and an abomination in the sight of God.

The prophet seems not indeed to have contemplated such an image as the host, or consecrated wafer of the Roman Church; but how will this appear when it is made subject to the prophet's Test?

He planteth an ash, saith the prophet, *the tree which the rain nourisheth.* Suppose then, that, for the tree that is planted, we substitute the seed that is sown; and instead of what the carpenter is said to have done with the wood, suppose we reason upon the process of the corn in the hands of men.

The husbandman ploweth the earth: he casteth the seed into the furrows thereof, where the rain doth nourish it: he gathereth the harvest, and houseth it in a barn: he thresheth it out on the floor, and prepares it for the market: it is ground into flour at the mill: it is mixed in the kneading-trough by the bread-maker: then shall it be for a man to bake it in the oven: with part thereof the hungry eateth and is satisfied; and part thereof made into a wafer, is consecrated by the priest, and lifted up as the host, or body of the Lord; and the priest is then

* Isaiah xliv. 10—17.

to say, Behold, thou art my God! thou art to be worshipped! and the people bend the knee, and bow down their heads, and worship, and pray God for the good effects of the sacrifice thus offered and thus renewed, as often as the mass is performed!

This we deem to be "true worship offered to a false god," which we have defined to be "idolatry;" and thus we protest against the corruptions of the Truth in the Church of Rome.

III. Having now declared the broad distinction between this mystery of our holy religion, and the error grafted upon it; having produced my reasons for addressing you on this vital question in religious controversy; having pointed out the beacons which history exhibits to warn us of our peril; and above all, having, as I trust, made you *to see what is*, by the gracious mercy of God, *our fellowship* in the Lord's supper, as a sacrament, I put it to you this day, to choose whether you will return to the corruptions of the Truth, which enslaved our fathers prior to the Reformation?

Will you prostrate your faculty of reason so far as to suppose, in this our day, or any other day, that the priest, *a man of like passions with other men*, although *ordained for men in the things pertaining to God*, could, or can rightly assume a power greater than that given to the Evangelists?

To prove the resurrection of the dead, and the wisdom of the first preachers of the gospel to be of God, the power of miracle was given. Christ bade his chosen apostles *to heal the sick, to cleanse the lepers, to cast out devils, and to raise the dead.* But what are these miracles, when compared with the miracle of Transubstantiation?

When the Roman pontiffs were raising their dominion

to the highest pitch, when they were assuming such eminent power, above what had been granted to the Angels themselves, as by their ministry to create the Son of God, and to offer Him before the face of God the Father, for the redemption and salvation of the world—when they could receive the homage of their parasites, and suffer themselves to be called by the Title of "Our Lord God the Pope,"* well might they argue, in their pride, that it was a most execrable thing for them to "descend to such ignominy as to be put in sign of subjection in the hands of princes."†

While we tremble at this blasphemy in the heads of the Roman church, in her day of darkness, when the Holy Bible was hidden from the people's sight, shall we not tremble also in this our day of light and liberty, at the attempts to re-establish the system which still virtually maintains it? What but this notion of a super-human power in the priesthood, dragged princes in the chains of Popery? what else enslaved the people?

If you consent to Transubstantiation, you must consent also that the priest has power to create his Maker. You must consent that he can make your God. When the eyes of men are blinded, and their understanding is darkened, so that they cannot see *the lie which they have in their right hand*, we need not be surprised at their submission to such priestly tyranny.

If you consent to such dominion, you must submit also to auricular confession, the hardest of all the bonds of slavery to bear. You must pour out the secrets of

* Jew. Op. Genev. Apo. Con. Harding Fol. p. 416; Conc. Lat. Sess. 4, Cardillus pro Conc. Tridēt.

† See the History of the contests between Urban II. and Paschal II. with the kings of their day, concerning the investitures. Vide Note I.

your hearts before the priest: you must make known to him all crimes committed, that are past,—all crimes intended, that are yet to come. The priest will thus hold you in trammels, which shall destroy your liberty, and put your life in jeopardy, although he dare not divulge your secret.

Thus he may know that one compasses the death of a neighbour, through revenge; he may be aware of the adultery intended, but not yet accomplished. But the unsuspecting husband must not be warned! the hand of the assassin must not be stayed! the murderer must be concealed!—and why? To preserve the system, and the power of the priest; although it makes him even an accessory before the fact! This is no visionary dream; it is the faithful portrait drawn by the hand of one who has bewailed his participation in the baneful system.*

The history of the past attests the human misery and crimes that have been appended to its train, and the daily press records the savage deeds of blood, which mark its progress in the present day. Witness the sickening details of sanguinary cruelties in Spain, which have drawn forth the sympathies of this Illustrious City. Witness the soil of Ireland, stained with the blood of victims denounced at the polluted altars of the Roman Church by her deluded priests, in their contest for the mastery, which still appeals to Christian sympathy; but as yet, appeals without avail. For, in the language of the prophet, *a wonderful and horrible thing is committed in the land; the prophets prophesy falsely; and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof? Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?* †

* Rev. L. J. Nolan, "late a Romish Clergyman." † Jer. v. 30, 31.

We have no desire to see the liberty of conscience abridged; but it is enough to bear with the errors and follies of mankind, without countenancing what God abhors. It is thus, that I cannot witness the encouragement given to Popery, nor yet the heavy blows and great discouragements daily dealt out by those in power, against the national religion, without apprehension for its safety; and if you can discern the peril that is at hand, you will lift up your voices against the encroachments of the Roman, and the degradation of our holy Church.

It was the Church of England, in its Catholic and Protestant character, as it is now established, that opened the Holy Bible to the people in the English tongue. It was this our Church of England, that, by the grace of God, has made us free. It is this our Church of England, that has, through evil report and good report, made great efforts, under divine protection, to Christianize the world with her Societies. Within ten years only, after the Revolution, as the first-fruits of our Christian Liberty, our great Church Societies were established: for one hundred years they occupied the ground alone, and were often thwarted in their operations by those from whom support might have been expected. But like *the grain of mustard-seed* in the parable, blessed with the dew of Heaven, they have been growing for one hundred and forty years, till they have so spread their branches, as to give shelter to millions from the blast of infidelity, and the corruptions of the Truth, both at home and abroad. Her ministers are only men; but the blessing of God attends their labours: and if but one amidst this vast congregation shall, by this day's labour in the Lord's Vineyard, have been made to discern the difference between the corruptions of Popery and our *fellowship* in the mysteries of our holy religion, it shall

not have been in vain. May the blessing of God attend you, my Christian brethren, in your choice; and rejoicing in the liberty with which Christ has made us free in the Church of England, may we all, by His grace, continue to render unto Almighty God, through Jesus Christ, our devout and reasonable service, according to her pure, her well-tried, and her holy Form of worship.

APPENDIX.

NOTE A.

"Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." 1 Cor. i. 12. "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?" 1 Cor. iii. 3, 4.

B.

We learn from Stowe, "that in the midst of the church-yard of St. Paul's was a pulpit cross of timber, mounted upon steps of stone, and covered with lead, in which were sermons preached by learned divines every Sunday in the forenoon, when the Court and Magistrates of the City, besides a vast concourse of people, usually attended. . . . . In foul and rainy weather, these solemn sermons were preached at a place called 'the Shrouds,' which was, it seems, by the side of the Cathedral Church, under a covering or shelter.". . . . . Memoirs, page xvii. Jewel's Apolog., by Campbell. When Bishop Jewel was a pupil at Oxford, Mr. Parkhurst, his tutor, gave him "Tindal's Translation of the Bible" to read, himself overlooking Coverdale's. Observing Jewel's acute remarks on these two versions, he exclaimed, "Surely Paul's Cross will one day ring of this boy." Prophesying, as it were, says my author, of that noble sermon of his, at Paul's Cross, A.D. 1560, on 1 Cor. xi. 23. *Walton's Lives by Dr. Zouch.*

C.

"Paschasius Radbert, a monk, ... pretended to explain with precision, and to determine with certainty the doctrine of the Church on this head, for which purpose he composed, A.D., 831, a treatise *Concerning the Sacrament of the body and blood of Christ.*" His two propositions were, "*first*, that, after the consecration of the bread and wine in the Lord's Supper, nothing remained of these symbols but the *outward figure*, under which the body and blood of Christ were really and locally *present*; and *secondly*, that the body of Christ, thus present in the Eucharist, was the *same body that was born of the Virgin, that suffered upon the cross, and was raised from the dead.* This new doctrine . . . . . excited, as might well be expected, the astonishment of many." "Accordingly it was opposed by RABANUS MAURUS, HERIBALD, and others. . . . . CHARLES the BALD, upon this occasion, ordered the famous RATRAMN and JOHANNES SCOTUS to draw up a clear and rational explication of that important doctrine, which RADBERT seemed to have so egregiously

corrupted. These learned divines executed with zeal and diligence the order of the Emperor. The treatise of Scotus perished in the ruins of time, but that of Ratramn furnished ample matter of dispute, and is still extant." . . . .

"From all this, however, it evidently appears, that there was not, as yet, in the Latin Church any fixed and universally received opinion concerning the *manner in which the body and blood of Christ are present in the Eucharist.*"—Mosheim, ii. p. 153—155.

D.

"It was not so easy to stop the mouth of the famous Berenger. . . . . This eminent ecclesiastic maintained publicly in the year 1045 the doctrine of Johannes Scotus, opposed warmly the monstrous opinions of Paschasius Radbert, which were adapted to captivate a superstitious multitude, by exciting their astonishment, and persevered with a noble obstinacy in teaching that the bread and wine were not changed into the body and blood of Christ in the Eucharist, but preserved their natural and essential qualities, and were no more than figures and external symbols of the body and blood of the divine Saviour." In 1050, Leo IX. attacked this wise and rational doctrine with peculiar vehemence, "and in two Councils, one at *Rome*, the other at *Vercelli*, ... had the doctrine of Berenger solemnly condemned, and the Book of Scotus, from which it was drawn, committed to the flames. This example was followed by the Council of Paris, summoned the same year by Henry I., in which Berenger, &c. were menaced with all sorts of evils." These were partly executed, "but neither threatenings, nor fines, nor synodical decrees, could shake the firmness of his mind, or engage him to renounce the doctrine he had embraced." In 1054, however, "overpowered with threats, rather than convinced by reason and argument," he abjured his opinions, but again taught them, though with more circumspection and prudence. In 1051, Nicholas II. summoned him to Rome, and terrified him so, that he declared his readiness to embrace the doctrines which the Council "should think proper to impose upon his faith." Again, "taking refuge in the countenance and protection of his ancient patrons in France, he expressed the utmost detestation and abhorrence of the doctrines he had been obliged to profess at Rome. . . . . Alexander II. employed the seducing influence of soft and friendly expostulation to induce Berenger to dissemble anew . . . . but his remonstrances were ineffectual. . . . . Hence the controversy was prolonged during many years. In 1078, Gregory VII. sent an order to Berenger to repair to Rome, where he made another confession agreeable to his wishes, and in 1079, another declaration, which "excited a warm and vehement controversy;" but "amidst the clamours of his incensed adversaries, of whom Lanfranc was the chief, Berenger observed a profound silence." In the year 1088, death put an end as well to the affliction which he suffered in his retirement, from a bitter reflection upon the dissimulation he had been guilty of at Rome, as to the penitential

acts of mortification, &c., to which he seems to have submitted with a design to expiate the enormity of his criminal compliance, and the guilt of his perjury." . . . . "Whoever examines with impartiality and attention such of his writings as are extant, will immediately perceive that he looked upon the bread and wine in the sacrament as no more than the signs or symbols of the body and blood of the divine Saviour. In this opinion" he "persevered to the last."—Mosh. ii. 330—337.

Mr. Soames has proved that the dogma of Transubstantiation was not held by our Saxon ancestors.

E.

I would earnestly entreat every member of the body of Wesleyan Methodists who may chance to read this sermon, to meditate as well upon these circumstances as upon their own establishment. Even now that they are celebrating their first centenary, and are marking the period of their foundation, (to say the least of it not established upon the sure ground of Scripture, 1 Cor. iii. 3—12) they can hardly count a company amongst themselves, who adhere to their founder's rules. If in one short century their divisions are hardly to be reckoned, and their creed is undefined and dispersed throughout the volumes of John Wesley's sermons, what shall be remembered of their company but the name, in another hundred years, besides the unhappy schism it shall have created?

F.

It is to be lamented, that names of men eminent for their piety, their learning, and their devotion to the Church of Christ, such as Pusey and Townsend, and Newman and Faussett, and Hook, should be found engaged in controversy with each other on points of doctrine, or compelled to explain their shades of difference on subjects of minor importance. Without entering minutely into these topics, I cannot but express my grateful sense of our obligation to Mr. Townsend, for his defence of the apostolic practice of preaching the doctrine of the *atonement without reserve;* at the same time that I deplore there should be occasion for it, amidst the much that is admirable, in the "Tracts for the Times." I cannot but also think that Mr. Townsend is completely justified in the course he has pursued, by the Bishop of Oxford's charge, wherein the Right Reverend Prelate says: "I would implore them, by the purity of their intentions, to be cautious, both in their writings and actions, and to take heed lest their good be evil spoken of—lest in their exertions to re-establish unity, they unhappily create fresh schism—lest in their admiration of antiquity, they revert to practices which heretofore have ended in superstition."—*Bishop of Oxford's Charge. Quarterly Review.* The Romanists rejoice in these things, and build chapels; but they will be for protestant Christian congregations, if Church of England ministers be faithful in marking the distinction between Truth and Error.

G.

Dr. Wiseman, in his Lectures on the Eucharist, speaking of this "dogma," with reference to a former "examination of Scriptural Testimonies," in his "biblical course" of Lectures, says: "Its repetition will still serve to prepare them more immediately for the practical application of HERMENEUTICAL PRINCIPLES. To such as have not yet studied in detail the science of BIBLICAL HERMENEUTICS, the observations I am about to make will be necessary for our present inquiry," &c. pp. 19, 20. I merely give this as a specimen of these Lectures, which are so contrary to *the simplicity which is in Christ Jesus*, and so completely adapted to exclude all men who have neither *studied*, nor had the means of *studying* BIBLICAL HERMENEUTICS, from any fellowship in the Lord's Supper, that my manner of alluding to them is justified. Dr. Wiseman's Lectures have been divested of all power to do harm, by Dr. Turton, in whose hands the Roman missionary may be safely left.

H.

It is with reluctance and no small hesitation, that I presume to animadvert upon the works of Mr. Newman, so infinitely my superior in learning and theological attainment. Nevertheless, I think this expression warranted by his letter to Dr. Faussett, 2nd Edit. 1838, wherein he is treating of the manner "*how* Christ's body is present," p. 56. "Let it be carefully observed," says he, "that I am not proving or determining any thing; I am only showing how it is, that certain propositions, which at first sight seem to be contradictions in terms, are not so. I am but pointing one way of reconciling them," p. 62. This is his own caution upon his own suggestion, in p. 57, on the subject of the meaning of the body of Christ being really present, and not locally; and "in answer to the problem *how* Christ comes to us, while remaining on high," p. 61. This very language, in attempting to remove a stumbling-block, creates one, and merits the caution of the Bishop of Oxford, in Note F.

I.

Urban II., after confirming Gregory's laws and anathemas, held the famous Council of Clermont. In this council he "forbade the Bishops and the rest of the Clergy to take the oath of allegiance to their respective Sovereigns." To the fifteenth Canon of this Council the following words were added: "*Ne Episcopus vel Sacerdos regi vel alicui laico in manibus legiam fidelitatem faciant:*" i. e. *It is enacted that no Bishop or priest shall promise upon oath liege obedience to any king, or layman.* Mosheim, Cent. XI. Part ii. xx. Labbe's Con. Eadmer. Hist. Liter. de la France, tom. viii. p. 514.

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"OUR FATHER."

A SERMON

PREACHED IN THE

CATHEDRAL CHURCH OF ST. PAUL,

BEFORE THE

RIGHT HONOURABLE THE LORD MAYOR,

THE JUDGES,

THE WORSHIPFUL THE ALDERMEN,

THE RECORDER,

THE SERJEANTS AT LAW, THE SHERIFFS,

THE COMMON COUNCIL OF THE CITY OF LONDON,

AND THE CITY OFFICERS,

ON SUNDAY, THE TWENTY-SIXTH DAY OF MAY, 1839,

BEING THE FIRST SUNDAY IN TRINITY TERM.

BY THE REV. CHARLES CATOR, M.A.,

Of Brasenose College, Oxford; Rector of Stokesley, Yorkshire; and Chaplain to the Lord Mayor.

LONDON:

J. G. AND F. RIVINGTON,

ST. PAUL'S CHURCHYARD, AND WATERLOO PLACE, PALL MALL;
R. HASTINGS, 13, CAREY STREET, LINCOLN'S INN; AND
WM. BRAITHWAITE, STOKESLEY, YORKSHIRE.

Price One Shilling.

London: J. Rider, Printer, 14, Bartholomew Close.

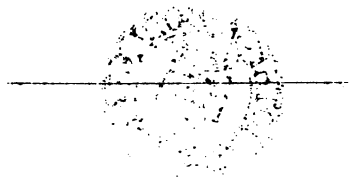
WILSON, MAYOR.

At a Court of Aldermen, held on Tuesday, the Fourth Day of June, 1839, and in the Second Year of the Reign of Victoria, of the United Kingdom of Great Britain and Ireland, Queen, &c.

RESOLVED UNANIMOUSLY,

That the thanks of this Court be given to the Reverend CHARLES CATOR, M.A., Chaplain to the Right Honourable the Lord Mayor, for his excellent Sermon preached before his Lordship, the Judges, Aldermen, Recorder, Serjeants at Law, Sheriffs, and City Officers, at the Cathedral Church of St. Paul, on Sunday, the 26th day of May last, being the First Sunday in Trinity Term; and that he be desired to print the same, and cause a Copy thereof to be sent to the Lord Mayor, Judges, Aldermen, Recorder, Serjeants at Law, Sheriffs, and City Officers.

WOODTHORPE.



WILSON, MAYOR.

At a Court of Common Council, holden in the Chamber of the Guildhall of the City of London, on Thursday, the 13th Day of June, 1839:

RESOLVED,

That this Court doth request the Reverend CHARLES CATOR, M.A., Chaplain to the Right Honourable the Lord Mayor, to print the Sermon preached by him at the Cathedral Church of St. Paul, on Sunday, the 26th May last, being the First Sunday in Trinity Term, before his Lordship, the Judges, the Aldermen, Serjeants at Law, and several Members of this Court; and that he be requested to cause a Copy thereof to be sent to every Member of this Court, and to each of the City Officers.

WOODTHORPE.

TO THE

RIGHT HONOURABLE

SAMUEL WILSON,

LORD MAYOR;

THE WORSHIPFUL THE ALDERMEN,

THE RECORDER,

THE SHERIFFS, AND THE COMMON COUNCIL,

OF

The City of London;

THIS SERMON,

PREACHED IN

THE CATHEDRAL CHURCH OF ST. PAUL,

On SUNDAY, the TWENTY-SIXTH day of MAY, 1839,

AND PRINTED AT THEIR REQUEST,

IS RESPECTFULLY DEDICATED BY THEIR

FAITHFUL SERVANT,

THE AUTHOR.

LUKE XI. part of verse 2.

"OUR FATHER."

THESE two words display a comprehensiveness of design in the great Redeemer of the world, which fills the mind with admiration of the wisdom in which they were conceived, and the unbounded love they manifest. They lift up the soul to *the High and Lofty One that inhabiteth Eternity*,* as the Sole Object of our address in prayer, and they teach us with what holy confidence, so that it be mixed with humble reverence, we may approach Almighty God, even OUR *Father*, upon His throne of grace. They are also designed to bring to our remembrance *daily*, the *Spirit of adoption we have received* through Jesus Christ our Lord, whereby *as children of God*† we are to pray; and they remind us of our relation to all mankind,‡ as brethren of the sinful family of the fallen Adam, with whom and for whom we are to pray. They extend the range of our thoughts beyond the narrow limits of a single nation or the generation of a day; and by the light thus shining through the Father's love, they kindle in our hearts a kindred flame which burns to *lighten the Gentiles* with the glad tidings of salvation by Jesus Christ the Son of God, and by the Holy Spirit, through whom alone they can be sanctified.

It is in respect of the love thus manifested by the Holy Trinity towards all mankind, and the love thus

* Isaiah lvii. 15. † Rom. viii. 15, 16. ‡ Mal. ii. 10.

inculcated towards each other, that these words are peculiarly adapted to the important subject, which I purpose to bring under your immediate consideration.

The subject itself involves a question, which not only excites the sympathies of the pious Christian in his private meditations; but it also demands the consideration of the public, having been forced upon their attention by the Queen's letter, lately read in all the churches.*

This official document affords indisputable testimony to the value of the Church of England. It proclaims before all men that her Societies compass the "extension of the Redeemer's kingdom upon earth, the communication of the saving Truths of the Gospel to the growing population,"† and the "maintenance of our holy religion amongst the inhabitants of the immense territories," comprehended under the British Colonies (in the East, and West, and North, and South) including the benighted Natives and the emancipated Negroes.‡ Acknowledging the spiritual destitution of extensive regions, it admits that "the rapid progress of emigration from Great Britain and Ireland into the Colonies, and the consequent demand for increased means of spiritual instruction, make it the duty of the Mother Country to increase the number of the Colonial clergy.§ It further admits that in the discharge of this acknowledged duty, there must be a "large addition to the ordinary expenditure."‖ In this public document, the Queen is declared to be ready always to "give the best encouragement and countenance to undertakings, which tend so much to the promotion of true piety and our holy religion."¶ The resources of the societies engaged in them are declared to be insufficient

* Letter for Society for the Propagation of the Gospel in Foreign Parts, 1838. † Clause II. ‡ Clauses VI., IX. § Clause IX. ‖ Clause X. ¶ Clause XII.

to meet the increasing demands for missionaries; and yet in the face of all these facts recorded, it is announced that "the Parliamentary grant"* in aid of these benevolent designs, which amounted to £16,000 a year, is *withdrawn.*†

Such are the facts that have been published by command in all the churches; and they beget the question, whether after this open recognition of the obligation laid upon the mother country to provide "religious instruction and education for the Colonies, according to the principles of the Church of England,"‡ this withdrawal of the pecuniary grant in aid of this undertaking is consistent with the character of a Christian nation? In short, it begets the question, whether the maintenance of our holy religion, which is thus acknowledged to be of "vital importance"§ to the world, shall be left to the voluntary support of pious individuals or be the nation's care.

This is a question of vital importance to the cause of Christ. It is of vital importance to you, my Christian brethren, and to me, and to every one that names the Name of Christ; yea, it is of vital importance also to those who never heard the Name of Christ, and who, being without the knowledge of revealed religion, are compelled in the blindness of their hearts and understandings to worship *the unknown God,*‖ in all the deformities of idolatry, cruelty, and lust. This is one of the vital questions, which, at this moment agitates society and the Church; and it is second only in importance to that on which lately (upon a similar occasion) I addressed you. For, if our *fellowship* in the mysteries of our holy

* Circular Letter of the Diocesans, accompanying the Queen's Letter.
† See Note A. at the end. ‡ Queen's Letter, Clause I.
§ Clause VI. ‖ Acts xvii. 23.

religion, which, as members of the church of Christ, we *have freely received* at the hand of God, be of the first importance, the next in value must be a full participation in all its external privileges and means of grace, which may be justly demanded as the birthright of every citizen of a Christian state at the hands of those in authority to dispense it. But, whether these holy things which are their birthright shall be secured to them by such as are in power and authority to dispense them, or be left to the precarious provision of the pious few, must, under Divine Providence, be determined by the voice of the nation.

This it is which enhances the necessity of openly bringing the question before the public. For upon the issue of it the education of our children and our children's children in our holy religion, which is the religion of the Bible, seems to depend. Upon the issue of it depends the Christian character of the nation. Upon the issue of it, as I think, depends the continuance of this United Kingdom's exalted position in the scale of nations.

Hence does it seem to me to be within the range of my peculiar office this day, so to engage your minds upon this interesting question, that when *you are sitting* round your fire-sides, or when *you are walking by the way* and conversing on the subject, you may form a right judgment in the matter.

In order that this vital question may be disencumbered of all prejudice, I will for a moment suppose we had no established church. For the argument's sake, I will forget my own high calling as one of her ministers. I will leave out the remembrance of a creed or *form of sound words*, as a thing requisite for the instruction of the people in the doctrine necessary to salvation; and omitting the mention of either of these topics (notwith-

standing they are deemed to be essentials) from principles common to Christian men of every name and calling—from the first principles of religious and moral obligation laid down in the Holy Bible, and from the spirit of the Lord's Prayer therein written for our instruction, I purpose, by the grace of God to make it clear to all, that it is every Christian man's duty, that it is every Chrsitian Society's duty, and the duty of every Christian Ruler, and of every Nation, blessed with the Light of Truth as it shines forth in the *Scripture given by inspiration of God*, to spread the holy religion which it inculcates, to the full extent of their respective means, whether privately or publicly possessed.

Let us, then, try the great question, whether the glorious work of spreading our holy religion should be the nation's care, or whether the work of evangelizing the world should be left to the voluntary labours of private individuals.

I. In the first place, by the peculiar circumstances in which it has pleased God in His Providence to place this Nation.

II. Next by the Principles on which the question hinges, and

III. Then by the claims which the people in their respective stations have upon the "Nation" for a full participation in the means of grace.

Having done this, I will resume my office, for the purpose of faithfully applying the conclusion to which we may arrive, to the peculiar aspect of the times in which it has fallen to our lot to take our parts.

I. We are first, then, to try the question by the peculiar circumstances in which this nation is Providentially placed.

The chief of these circumstances are, first, that it is

a Christian Nation blessed with the light of revelation: secondly, that its relative duties, as a Christian nation are extended into every quarter of the world, which *world* has by the Holy Jesus been declared to be *the field** for spiritual cultivation.

When, therefore, we survey the map of the habitable world, we are struck with astonishment at the smallness of the little speck occupied by the British Isles, and the magnitude and vast extent of the dependencies and Colonial possessions, which are amongst the prolific sources of this kingdom's wealth.

At home, small though the "mother-country"† be, the increase of her population baffles all description. Abroad, "immense territories"‡ seem to be preparing for the reception of its superabundance. The enterprize and the industry of *this wise and understanding people*§—*wise* in the knowledge acquired by the *wisdom that is from above*,‖ understanding in the just appreciation of *the liberty wherewith Christ hath made us free*,¶ fill the world with astonishment.** The application of new powers to carriages and ships has brought the vast continent of America within the range of twelve days' distance; only thrice the time occupied in the beginning of the last century in travelling from the Metropolis to the County Town of York; and the East Indies are, by the same means, brought within the distance of not so many weeks.†† Thus are the means of international communication increased, and the rapidity of intercourse between distant peoples and our Christian nation, must, if used for Christian purposes, increase the force of moral influence for the civilization of the world.

* Matt. xiii. 38. † Queen's Letter, Clause IX. ‡ Clause II. § Deut. iv. 6. ‖ James iii. 17. ¶ Gal. v. 1. ** See Note B. †† See Note C.

When we meditate on these things, whilst we marvel, we cannot think of them without reference to the circumstances of this nation, invested as it is, with the means of extending the kingdom of Christ upon earth. For, my Christian brethren, I beseech you, behold our ships, our colonies, and our commerce! We can remember when the scourge of Europe,* whom the infidel reign of terror produced in France, threatened their destruction. But every threat renewed for their annihilation witnessed their increased extension: insomuch that out of the many islands and territories visited by our country-men, there are scarcely any, promising convenience or profit, which have not been formed into settlements by our adventurers. Whereas, by their industry and enterprize, large continents have been colonized and added to the British Empire.

Since the Separation of the United States of America from the British crown, Canada, Nova-Scotia, New Brunswick, Newfoundland, and various Islands are still to be reckoned in the North. In the South, Australia, Van Diemen's Land, and the Swan River, &c. &c. In the East, the great continent of British India, comprehending tribes innumerable, that claim the protection of the British laws. The West Indies furnish also large possessions. Neither is Africa without the influence of British settlers, nor beyond the limits of Christian sympathy.

Considering, then, that all these things are indeed under the direction and controul of the all-wise and over-ruling Providence of God, we cannot but put the question—Why hath the Lord *dealt thus bountifully* with this nation? Why hath he conferred on this little spot upon the wide world's surface such exalted privi-

* Buonaparte.

leges? Why hath he given to this kingdom, as to Israel of old, power and capacity to *drive out nations from before* us, *greater* in numbers, and apparently *mightier than we are?** Surely, it is not for our own righteousness! Neither can the people *say in their heart, My power and the might of mine hand hath gotten me this wealth!* Nor can it be that God hath *given* us *the power to get wealth*† merely for the aggrandizement of this empire in the scale of nations. No! my brethren; God has decreed, that the *earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.*‡ Amidst the corruptions of the true religion, under the Papal power, when the Book of God was shut, it seems, therefore, to have been necessary that some nation, separate from the rest of the nations of the earth, should be chosen as the depository of Truth. From her isolated position, surrounded by ports, and adapted for communication with the whole world, it seems that this land has been selected for the *vineyard of the Lord,*§ in order that this people might become *His pleasant plant*, and be rooted in the faith of Jesus Christ, and grow, and spread forth fruitful branches of His holy church, *making the kingdoms of this world the kingdoms of our Lord and of His Christ.*‖ For, in addition to His other gifts, God hath blessed us with the word of inspiration. He has also put it into the hearts of those who value this inestimable treasure of wisdom, as we possess it in our own tongue, to make others also wise unto salvation, by imparting the promise of *eternal life, by the knowledge of the One true God and Jesus Christ whom He hath sent.*¶ We are thus taught to look upon this highly favoured nation, as an instrument in the

* Deut. iv. 38. † Deut. viii. 17, 18. ‡ Hab. ii. 14.
§ Isaiah v. 7. ‖ Rev. xi. 15. ¶ John xvii. 3.

Hand of God for spreading the holy religion of Jesus Christ throughout the regions of the whole earth.

In this view of the subject we may discern that God has multiplied this people, and that in our extended commerce, He hath given to this nation the means of acquiring wealth. In our Colonies, He has given us room for expending it, as well in promoting His glory, as in peopling distant countries with our over abundant population; and in our ships, God has given us the means not only of carrying on the traffic of our merchants, but also of carrying out the unspeakable treasures of the holy Bible and missionary preachers of its heavenly doctrines, to the utmost limits of the earth. These are the circumstances in which it has pleased God in His Providence to place this nation; and they seem to call for national exertion in promoting the cause of Christ's holy religion.

II. In the next place, then, we shall proceed to try the question by the principles on which it hinges. These are *the principles of the doctrine of Christ*, confirmed by the Spirit of Christian prayer. The *love* enjoined *in the first and great commandment*, requires at the hand of every man, and every society of men, and of every state in possession of the Holy Gospel, the extension of the kingdom of Christ, under the devotion which it demands of the whole *heart, mind, soul, and strength** in the service of God. The *love* of the *second commandment, which is like unto it*,† requires not only that we do no harm, but that we do good. We are to *love, not in word only, but in deed, and in Truth.*‡ St. James puts the case beyond all controversy. *If*, saith he, *a brother or a sister be naked, and destitute of daily food, and one of you shall say unto them,*

* Matt. xxii. 37. † Matt. xxii. 38. ‡ 1 John iii. 18.

*Depart in peace; be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?** Even so, no Christian nor Society of Christians can take shelter under the negative duties of the second Table. We must *do good* and *freely communicate* to others the blessings we have *freely received*† at the hand of God. What, then, I beseech you, brethren, do Christian principles oblige us to distribute to the poor and destitute of spiritual knowledge, so freely as *the bread of life*, and *the living water*‡ which flows from the Gospel of Christ unto everlasting life? Nothing can be more explicit than these first principles of the Divine commandments, on which *hang all the law and the prophets.* In corroboration whereof we appeal to the prayer which *Christ* Himself *hath taught us.*

The very words selected for the text, addressed to God, who is the King of glory, have a peculiar force in support of the argument. We are not taught by them to say: MY *Father*, as we say, "I *believe*," when we each make confession of our common faith. It is not MY "*Father*," as if each individual were taught to pray for himself alone; but "OUR *Father*," are the words which Christ hath taught us *when we pray, to say.* This expression seems to be designed to bring to our remembrance, that "*God hath made of one blood all nations of men*,"§ and that *we are every one members one of another.*‖ As therefore, One God created us, so are we to consider, One God to be, OUR *Father*, and all men our brethren; and we are also evidently to pray, not *for* ourselves alone, but *for all men*,¶ all the tribes

* James ii. 15, 16. † 1 Tim. vi. 18. Matt. x. 8.
‡ John vi. 35, 51; iv. 10. § Acts xvii. 26. ‖ Rom. xii. 5.
1 Cor. xii. 12—27. Eph. iv. 25. ¶ James v. 16. 1 Tim. ii. 1.

of the whole earth, as children of *one Father*, and members of one family, although we be in some respects made to differ from each other.

But let us see how the degrees of relationship enhance the obligation upon each to embrace the wants of others in our daily prayer, when they are brought home to every pious heart under the tender and affectionate term "OUR *Father*." When the humble cottager, surrounded by his children, kneels down to say "OUR *Father*," this prayer instructs him to include his little ones, and their necessities. He is taught also to pray for his kindred, and his master, and his neighbours, and his benefactors. To raise our thoughts one stage higher in the ranks of men; when the master of a family says, "OUR *Father*," he is taught to comprehend his servants, besides his children, in his daily prayer: his friends and neighbours too, will not only be remembered together with his kindred, but in the more extended range of his connexions, he will pray also for such as are in authority, well knowing that upon their religious integrity, the prosperity, and the peace, and the well-being of the community depend. When the ministers of Christ's religion say—"OUR *Father*," they are taught to embrace in their prayers, all their respective flocks, together with the whole Church of Christ, and *family* of God*—for sinners, that they may be reclaimed—for the heathen, that they may be converted from idol-worship, to the service of the living God—and for the faithful, that they may live to the glory of God, and promote the salvation of mankind. When, moreover, the Queen of this great nation, descending from her throne of earthly glory *to kneel before the Lord her Maker*,† and the King of kings, says, "OUR *Father*," she is taught to think, not only of

* Eph. iii. 14, 15. † Psalm xcv. 6.

those, who, living in the splendour of her court, minister to her kingly dignity; but also of her poor and her afflicted subjects—of the captive in the dungeon as well as the miserable convicts who serve in chains, or are transported to a region beyond the seas; neither can she justly forget the myriads of human beings claiming the protection of her crown, and subject to the laws of the empire over which she sways the sceptre. In the sight of God, by whom she is exalted here upon an earthly throne higher than her people, she is but one of the same family adopted in and through Jesus Christ to be the children of God, for whom she is thus taught to pray, and whose spiritual welfare as well as temporal, she is bound by her exalted office to promote.

The principles of the doctrine of Christ, therefore, and the spirit of Christian prayer upon which the question hinges, substantiate the conclusion which we have already drawn from the peculiar circumstances of this Christian nation, viz.,—that the cause of our holy religion should be the nation's care.

III. We proceed, then next, as we proposed in the third place, to examine the claims which the people, in their respective stations, have upon the nation, as a Christian nation, for a full participation in the means of grace, and the external privileges of our holy religion.

Amongst the people having claims upon the fellowship of this Christian nation, we may distinguish Natives, Convicts, Settlers or Colonists, and Merchants; besides those who are invested with authority and power to protect the territories, together with their persons and their properties in the several positions which they occupy.

Let us then suppose the merchant to be a citizen of

our own, often exposed to peril from robbers, and perils of the sea, tempest-tossed, and driven by adverse winds or storms, but safely at the end arrived at *the desired haven.** What could be more grateful to a pious man, accustomed to our pure and holy form of worship, than the opportunity of giving praises to God for his protection in the name of Jesus Christ, and in the congregation of his saints? The merchant may be your relative, or mine; he may be bone of our bone, and of the same family and *household of faith.* Surely if the *Sabbath be made for man,*† and it be a *delight* to such a man as this to keep it *holy to the Lord,*‡ no privation can be greater to him than to be beyond the reach of spiritual ministrations. It may be that our merchant is forced to sojourn amongst idolaters; he may be surrounded with superstitions; he may be exposed to grievous temptations; and if there be for him no opportunity of Christian worship, no Christian minister to remind him of his true estate, if he be left without the consolations or the restraints of the gospel, what can keep him stedfast in his covenant with God? There exists no room for doubt about the exercise of Christian fellowship amongst private individuals on behalf of our merchants. But let the question be fairly put, whether a national provision should be made for their spiritual necessities, and it should seem at least as reasonable that grants should be made for their religious integrity as for the protection of their merchandize. Their merchandize, obtained by their private risk, enriches "the mother country;" but their religious integrity, stamping their individual or private worth, enhances the character of the nation, and obtains for it a moral influence more powerful than wealth, in every quarter of the globe.

* Psalm cvii. 30. † Mark ii. 27. ‡ Is. lviii. 13.

The next class of men who claim our Christian fellowship, are settlers or colonists. These are they, who sometimes urged by distress at home, often allured by fair promises, and generally by prospects of gain, seek their fortunes in a foreign clime. Some by their manual labour, and others by embarking their capital in the cultivation of wastes and wild forests, form settlements which aggrandize the parent country. These are a portion of our superabundant population. They are also of our own kindred. They may be our sons and daughters, our sisters or our brothers. They are members of the same Christian family, and being exposed to greater dangers, they stand in greater need of spiritual ministrations. It is well known how clearly the state recognizes the principle we contend for by strenuously exercising its authority at home, in securing to every parish the services of a resident minister. Loud would be the complaint if a single parish were to be deprived of the privilege of Christian worship on one Sabbath-day, except by an overwhelming necessity. Judge then, of your own selves, I beseech you! Is it not requisite for the state to have respect unto the acknowledged "spiritual destitution,"* which deprives our countrymen sojourning in a foreign settlement, of the hearing of the word of the Lord, of the preacher's admonition to keep it, of the opportunities of communion in the Lord's Supper, and their children of the Sacrament of Baptism, and instruction in the principles of the doctrine of Christ? Shall we count ourselves neighbours to them, so exposed to their spiritual enemies, if we suffer them thus to continue in the "*broad way that leadeth to destruction*," without ministering to their relief? Will it become a Christian nation thus

* Clause VII. Queen's Letter.

to suffer her own children to fall away from the faith and worship of the God of their fathers, or to leave them thus to perish for lack of knowledge? Must not such a specimen of England's charity bring our profession of religion into contempt? Surely this will be a sad spectacle to exhibit to the world of ourselves, as a people, who acknowledging the Lord to be our God, avouch the Gospel of Christ to be our highest privilege.

The people of Great Britain and Ireland, with all their faults, are a religious people, and the multitude of private individuals, and particular societies engaged in Missionary exertions, so fully prove the lively interest taken in the spiritual welfare of other men, that we may be assured, if the question were rightly apprehended and pressed upon the public attention, whether national provision should and shall be made for spiritual ministrations in behalf of our colonists, it would be consented to.

The next class of men claiming our Christian fellowship are convicts. These are wicked men, who, by their crimes having forfeited their privileges as citizens, have been transported beyond the seas. The country is said to be thus rid of "six thousand persons" on the average of every year, whose continuance in the British Isles would cause the land to be filled with prison houses, at a vast expense, or to be infested with evil doers.* So long as these persons, no matter how great their offences, continue in their native country, they are provided with spiritual ministrations. Many have been thankful for the pious admonitions of the chaplains of the gaols, and some are occasionally reformed. But no sooner have they quitted the shores of their mother country than they have quitted the means of spiritual help. For them,

* Mr. Justice Coleridge's Speech at Willis's Rooms, June 22, 1838.

until now, within a few short years there has been abroad no voice of warning provided by the state to make them tremble, in awful apprehension of the day of judgment,—no word of invitation to repentance,—no minister to exhort them even at the last hour, to call upon God for mercy, in the name of their Redeemer, Jesus Christ! They have been abandoned to a life of sin, and left to die without a hope of mercy! Thousands and tens of thousands such as these, have within the last fifty years been landed in one of the most fertile soils, and finest climates in the world, in the days of their strength and vigour. Controlled by no power but the sword of justice —without the knowledge of God—ignorant of every moral obligation, but still cunning in the wisdom of the world, and versed as well in arts of mechanism as of modern invention, they have more capacity for mischief than the native heathen, and if not converted and sanctified by true religion, they must become a dreadful thorn in the side of civilization. O Christian people of England! shall this nation be content to leave these her outcast children to the dominion of Satan, or to private charity? If the convicts themselves are criminal, are their children increased in numbers, to be consigned to suffer for their parents' sin? The religion of Christ forbids it. Charity, which beareth all things, protests against it; and I pray God, that when these facts shall be duly pressed upon the Christian people of this great nation, their charity will not only open their private purses, but that it will move them also to lift up their voices for a great national effort to wipe away the stain and the reproach which such a settlement of colonists brings upon this highly favoured nation.

The last class which claims our Christian sympathy is that of the native heathens. One God is their *Father*

and OUR *Father*. One Christ redeemed both them and us. One Holy Ghost alone can sanctify both them and us. No Christian disputes that they are amongst the gentile tribes of the earth, who are to be brought to the knowledge of the one true God, Whom now they *ignorantly worship*. But, Christian brethren! if they are to be converted to the Christian faith, the lives of men called Christian men must be better than the lives of heathen men, or the heathen will abhor the very Name by which the Christian men are called.

This of itself seems to be reason strong enough to induce the people of this Christian nation with one voice to support, to sanction, to cherish, and to promote the National religion amongst the Colonists, wherever there exists a British Settlement. If the ministrations of our holy religion were so aided by acts of public munificence and private charity, the Colonists might be provided with Christian privileges and means of grace, which are their own by birthright and may justly be demanded at the hands of the State empowered to dispense them. Their example, then, as Christians, manifesting to the natives the holy influence of Christianity, will make an *high way* for the doctrine of salvation by our crucified Redeemer: then they may be *turned away from idols to serve the Living God*, and be sanctified by the Spirit of Christ.

Having now tried this all-important question: whether the work of spreading our holy religion should be the nation's care, or whether the glorious work of evangelizing the world should be left to the voluntary labours of private individuals—by the peculiar circumstances in which this nation is providentially placed—by the principles of the doctrine of Christ,—by the spirit of Christian prayer—and by the respective claims of the persons interested, I hesitate not to appeal to your judgment

in favour of national exertion to dispense the blessings of our holy religion.

Add yet to your consideration this circumstance: if in our practice we are to aim at that for which we are taught to pray, it must be our chief care to promote the spiritual welfare of mankind. For out of the six petitions which Christ our Lord hath taught us to offer to our *Father which is in heaven*, ONE only is for the supply of things pertaining to the body: the other FIVE are all for spiritual things. The first is, that the *Name of God may be hallowed*—the second is, that *His Kingdom may come*, and the third is, that *His Will may be done in earth, as it is in heaven.* But these are the very things, which God is pleased to bring to pass by human agency. Whereupon we conclude, that it is every Christian man's duty, and every Christian Society's duty, and the duty of every Christian Ruler, and of every Christian Nation to cherish, to promote, and to spread the true religion of the Gospel to the full extent of their respective means, whether publicly or privately possessed.

In the discussion of this vital question, it may be observed, that we have appeared to consider our Colonists alone to be interested in the result, and that we have omitted more than the bare notice of those invested with authority and power to protect their persons and their properties in the several positions and territories which they occupy. But principles are of universal application; and as the official document which has given rise to this discussion, related especially to our Colonies, so did it seem to suit our purpose better. For our minds having been thus made to regard, as it were in a parable, the case of others only, they have been more completely divested of self-interest, and we have thereby had less of

prejudice to interrupt our judgment in drawing a just conclusion.

Now, however, that we have established our proposition upon principles common to Christian men of every name and calling, upon the first principles of religious and moral obligation laid down in the Holy Bible, and by the spirit of the Lord's prayer therein written for our learning; I need no longer omit the mention of the Church of England, their best defence on earth, or of her "*Form of sound Words*," the surest pledge of purity in public worship. Neither can I, without a dereliction of my duty, fail to resume my high calling as a minister of Christ for the purpose of faithfully applying the conclusion we have drawn to the aspect of the times in which it has fallen to our lot to take our part, and this must compel some animadversions upon the proceedings of those in power in the State which will supply the omission noticed.

In the Church of England, then, with her clergy and laity united in the sacred bonds of Christian fellowship, we may discern a Branch of Christ's Holy Catholic Church, established in these realms under the Providence of God, for His own purposes, as an instrument of spiritual benefits, not to this nation only, but also to the world at large.

It is the peculiar office of the Church thus consisting of the Laity and Clergy, to cause the *Name of God to be hallowed*, to uphold and to increase *Christ's Kingdom upon Earth*, and to cause *His Will to be done*.

The clergy in their office—by declaring, *according to the Scriptures*, God, the Lord, to be the Creator, the Redeemer, and the Sanctifier of mankind—by preaching *Christ crucified*—by preaching the doctrine of the

expiation of human guilt, through the shedding of the blood of Christ upon the cross, as the only means contrived by the unerring wisdom of God, and perfected by His almighty power, for the salvation of the souls of men*—by "making known His ways unto all conditions of men, His saving health unto all nations," and by proclaiming the gospel of His grace, that it may influence their hearts and improve their lives, by bringing their minds and their affections into subjection to the will of God.

The laity (which when united with the chief pastors of the Church in their legislative capacity, we call the State) in the discharge of their office, not indeed, in the plenitude of temporal power—by forcing upon the world the doctrine or the discipline of the Church; but by giving efficacy to her ministerial functions—by granting pecuniary aid for the extension of her spiritual ministrations—and by openly countenancing her Creed and Liturgy as the "Form" which has been adopted by common consent, and established under the sanction of the law for the NATIONAL RELIGION, because the best adapted to promote the glory of God, and to supply the spiritual necessities of all.

If thus, *standing in the gap before the Lord*, opposed to *the Powers that be*, I appeal to public opinion, it is because these our *holy things* are brought into jeopardy by the machinations of papist and infidel adversaries for the first time in the pages of our history leagued together for their destruction,† and, for the first time, encouraged as it seems by those in power. It is not to excite popular feeling, but to persuade you to *make up the hedge* that has been broken down, lest the Lord should

* 1 Cor. i. 18, 24. † See Note D. at the end.

suffer our enemies to pluck up and to destroy our holy religion, which is the glory of our land.* Should I have been so happy as to state the case clearly for your consideration, you can of yourselves judge whether the withdrawal of the public grants in aid of our holy and national religion, and the transfer of them to those who are adverse to our communion are consistent either with the Christian character of the nation, its Christian obligations, or its Christian welfare.

In appealing to public opinion, I would excite feelings more hallowed than mere popular notions. I appeal "to public opinion, as to the persuasion of the public mind, resulting from the calm deliberation of the most religious portion of the community—the judgment of well-cultivated intellect, influenced by Christian principles, and directed by the Force of Truth, as it is established on the basis of Revealed Religion."† To public opinion thus deliberately formed on Christian principles I appeal, because our national religion is put in peril by the measures of the State, both at home and abroad. I appeal to public opinion thus formed, as to the legitimate power, which, under Divine Providence, must eventually determine whether the NATIONAL RELIGION, which is the Religion of the Holy Bible shall be supported, or whether the Religion of the Roman Church, which is the religion of tradition, whereby *the word of God is made of none effect*,‡ shall be permitted to supplant it.§

Upon this question, which affects the dearest, the best, the vital interest of the nation, the public mind should be well informed. To this question the public mind should

* Compare Ezekiel xxii. 30 with Psalm lxxx. 7, &c.

† Letter III. To Sir R. Peel, Bart., "On the Necessity of a National Church."

‡ Matt. xv. 6. Mark vii. 13. § See Note E. at the end.

be religiously directed, in order that the proceedings involving the profession of the catholic-protestant faith of our Reformers should be rightly understood as they are, whether for good or for evil.

We have seen that the public grants in aid of our clergy—the Missionary ministers of our holy Church and of the Church Societies, which sent them forth to christianize our Colonies, have been withdrawn from them. It is well known also that they have been transferred to others who are opposed to our communion.

We are then naturally led to inquire: whence is this? Have the Missionaries of our holy Church forfeited their title to protection through neglect? However short we all as ministers of Christ must fall before God, this reason cannot be assigned by the civil powers, either against our Missionaries or our Church Societies, because of the authoritative testimony they have furnished to their zeal, and to the vital importance of their spiritual ministrations to the whole world. Is it because the Church of England doctrine is unpalatable in our foreign settlements? The Bishop of Calcutta informs us that, "there is a demand all over India for books of religious instruction;"* and I rejoice in recording that he is very much gratified with those issued by the Church Societies.† The Bishop of Australia writes that, "at vast distances to which the population now extends beyond the limits, indeed, to which the restraints of law, or I grieve to add, religious ordinances are duly extended; travelling vendors find it their interest to convey small cargoes of the Society's publications, which meet a ready sale, on terms

* Letter of the Bishop of Calcutta. Society for Promoting Christian Knowledge, Report, 1838, page 42.

† See Note F. at the end.

which they consider satisfactory."* The Bishop of Nova Scotia says, " I have been followed upon *occasional visits to scattered settlements* by a little vessel, that all her crew might be present at every service that was performed along an extensive line of coast. They sailed when I sailed, and anchored when I anchored, that they might land and join in worship with their brethren, in many different harbours."†

These, then, cannot be the reasons; neither is it reasonable that our Christian government at such a time should cripple the means of extending our holy religion to the uttermost parts of the earth, or retard the progress of the cause of Christ now, when the *world's wide field* seems *white* and *ready for the harvest.*

How then are we to account for the withdrawal of the nation's protection from the national religion? It is because the ancient recognized religious policy of this Christian nation has been abandoned! The recognized principles of its government are changed; and this putting a stumbling-block in the way of Truth, calls for renewed exertions of the faithful few, whilst it increases the difficulties of the Church of England in promoting the great cause of Christianity in the world.

We have not lived so long, my brethren, or learned our lesson from the page of history so imperfectly, as not to know, that notwithstanding there is no compulsion by authority, still the multitudes of men are influenced by the example of the powerful and great. Although the smiles of the world, and its frowns are alike unable

* Letter of the Bishop of Australia, dated Sydney, April 6, 1838. See Note G. at the end.

† Speech of the Bishop of Nova-Scotia, at Willis's Rooms, St. James's, June 22, 1838.

to turn the faithful Christian from the true worship of the living God, and Jesus Christ His only Son our Lord; still it has always been that religion has flourished most when it has been most cherished by the state. So true it is that *when the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn.**

But I beseech you, brethren, let us regard the necessary consequences of this change in the national policy. By withdrawing their countenance and support from our Church Societies, and their foreign missions, "the powers that be" must inevitably provoke suspicion in the minds of those who through privation of the means of grace or other causes are not established in the Christian faith, that the religion of the Church of England cannot be esteemed by such as are in authority to be according to the *Truth*. But worse than this it is, that when they see the government making provision (reluctantly though it be) for our Established Church, and at the same time contributing to the maintenance of another *company of priests*,† who declare her doctrines to be in error, and her foundation false; whilst they are tempted to suspect that our holy religion is not founded upon the Rock of Truth; they are forced to think, as some will say, that the Church of England is a mere machine‡ of State policy, and her ministers the *hirelings* to move it.

But, my Christian brethren, indifference to creed, such as this, not only exhibits in the State indifference to what is true or false; but it begets indifference to Truth in others, and leads to practice, which gives fresh ground for the *evil surmisings* before excited. For, that we say

* Prov. xxix. 2. † See Note H. at the end.

‡ Like the Car of Juggernaut!

nothing of the offence given to the faithful, when the weaker brethren behold the gross system of Hindoo idolatry, which is hardly to be equalled for "oppression, cruelty, and lust," * not only directed, and controlled, and "countenanced" by those in power and authority in our Indian settlements; † but also turned into a fruitful source of revenue to the Government; ‡ how shall they esteem Christianity from the example of a State professing to abhor idolatry? What must the natives think of idolatry, when they witness proceedings of a Christian Government such as these which countenance idolatry? §

Added to these things, when the natives see one of their own brethren, converted to the Christian faith, put upon a worse footing than a heathen soldier, and subjected by those in authority to a degradation, from which the unconverted sepoy is set free; how shall they be persuaded to attach themselves to Christianity? How shall they thus learn to estimate *the perfect law of liberty*, when the freedom of their fellow-man is violated under judicial authority? ||

Under desecrations of the Christian character of the nation, such as these, the public shame cannot be too deeply impressed upon our hearts, nor can public opinion be too powerfully moved, neither can the voice of the people be too distinctly expressed against these stumbling-blocks which obstruct the spread of our holy religion in the Colonies. It is the duty of a Christian State to protect her Christian subjects, and the Christian character of the nation from such degradation at the hands

* Bishop Wilson of Calcutta. "The particulars of these scenes cannot be rehearsed before a Christian assembly."—*Buchanan*, 1810.

† See Note I. at the end. ‡ See Note K. at the end.

§ See Note L. at the end. || See Note M. at the end.

of its subordinate officers, and "The duty of a Christian people to protest against the national guilt of such conduct as this, speaks for itself."*

The voice of a Christian people moreover, should be heard, when perils, arising from human policy or expediency beset the profession of our holy religion at home, especially in matters affecting the education of our children in the principles of the doctrine of Christ, as they are propounded by the National Church.

In the abandonment of the ancient and recognized religious policy of the nation, all creeds seem to be now esteemed of equal value; as if all, however differing from each other, were equally deserving of credit and support. But, without speaking to the disparagement of any Christian or any society of Christians, however they may be deemed to err from the rule of holy Scripture, and giving them credit for sincerity in their profession, which, as in our own behalf, we require at their hands: when *contending for the faith once delivered to the saints*, as a minister of Christ, I am bound to declare before all men, that all creeds can not be of equal value; and whereinsoever they differ from each other, they cannot all be equally consistent with the Truth—the *whole counsel of God* which is to be *declared*, as it is revealed in the holy Bible,† without addition or diminishment.

One altar at a time was built by the patriarchs. One only was allowed by Moses. *One faith* only was acknowledged by the Primitive Church of Christ. *One Lord, one baptism, one God and Father of us all, one Mediator, one Holy Spirit* are alone enumerated; and we have by the grace of God received one *Form of*

* Bishop Wilson of Calcutta. † See Note N.

sound words, as the best adapted to the wants and capacities of all, so that the whole people *with one mind and one mouth may glorify God* through Jesus Christ our Lord, from one end of the empire to the other.

This being recognized by the State, it deserves the sanction, and ought to be cherished by the State; because religious principles which bind man to man, will not suffer us to consent to what is false ourselves, or to instruct another in that which we believe to be in error or untrue. Wherefore, to maintain all creeds alike is contrary to the Spirit of Christ. To make no distinction between them would be alike opposed to the principles of the Church in every age, and to the practice of every society of Christians, and to common sense.

Blessed as we have been, moreover, by the grace of God, with an authorized version of the Holy Bible, which, with small exception, Protestant Christians have hitherto with one consent, received as the inspired word of God, we cannot be too careful of the inestimable treasure. For, if in the vain attempt to please men, or to reconcile their religious differences, this authorized version should be rendered null, what shall remain as the standard and the test of *Truth* amongst us? If each religious sect may, under the sanction of authority, introduce its own version of the Holy Bible as the basis of instruction, in order either to establish its own "private interpretation," or to propound a system of religious education adapted to its own peculiar opinions, to what shall we appeal for the validity of our holy religion?* Babel itself can figure to the imagination no confusion so great as the consequence of annihilating confidence in the

* See Note O.

authenticity of an authorized standard version of the Holy Bible. Nor can any greater punishment for such iniquity be contemplated, than the uncertainty and doubt which must inevitably follow.

It is, therefore, the wisdom of the people of this nation, to hold fast to the holy Scripture, which is *written*, as it should seem, because God will not suffer a lie to be propagated before the congregation of his saints, without the means of its detection.

Wherefore, through fear of damage or hope of reward, not to move the Public Opinion against the danger and the folly of annihilating the authorized version of the Holy Scriptures, as the only standard and the test of *Truth*, would be a base abandonment of my duty as a minister of Christ. Here then I faithfully warn you, my fellow-Christians, that if the people care not to retain the knowledge of God our heavenly Father, and of His Will as He has revealed it, we must expect to be given over to a reprobate mind; and being thus filled with all iniquity, we shall be fitted only for destruction. We, who have been hitherto nourished as the sheep of God's pasture, may then expect to be visited with famine; *not a famine for bread, nor thirst for water, but of hearing the word of the Lord.*

But let us remember that our Father which is in heaven is all-powerful, and able to overrule all things by his Sovereign will. To Him our Lord Jesus Christ hath *taught us to pray* for ourselves and for all men; and therefore we may comprehend His readiness to hear our prayers and His power to grant them. Let the sublimity of His exalted throne prevail with us to lift up our hearts to Him, for the exercise of His dominion, so that *His kingdom may come*, and *His will be done*, and *His name be hallowed*, and that the evil which seems

to overhang our holy religion may pass over like a morning cloud, and be seen no more.

Having blessed us with the means of spreading the holy gospel, as a nation and as individuals let us privately and publicly pray to Our *Father* for His grace and help, and thus cast all our care upon God, through Jesus Christ our Lord. Then we may expect that He will ride forth in the chariot of his everlasting gospel, that He will then take to Himself His glorious power of conquering His enemies, and thus shall His Truth become *a light to lighten the Gentiles;* then shall sinners be turned from the error of their ways; and by the blessing of God we shall hand down to our children and our children's children the unadulterated word of God, and the holy religion of Christ Jesus our Lord, by whose Spirit alone they can be sanctified.

APPENDIX.

A.

Certain lands were reserved for the maintenance of Church of England Ministers in North America, and until such lands should be productive of a revenue, this grant was made for their support, and handed over to the Society for Propagating the Gospel in Foreign Parts, which was thus in fact made almoner to the Government to the amount of £16,000 per annum. But unhappily for the cause of Christianity, as if this nation had forgotten that she was a Christian nation, she has not only withdrawn this grant, but she has disposed of some of the reserved lands, and disposed of the produce of their sale for other than church purposes. The people of England ought to know that "the incomes of the clergy of the Roman church, amounting to £200 per annum, for each, are still enjoyed by them, whilst our own Protestant clergy have to obtain a precarious living from the bounty of the public," *i. e.* the voluntary contributions of the members of the Church of England.—*See Bishop of London's Speech at Willis's Rooms, June* 22, 1838.

B.

When the Brahmins, at *Thunassar*, came by night to the tent of the Bishop (Wilson) of Calcutta, a Pundit, attracted by a boy who had heard that the bishop was learning *Sanscrit*, to inquire the truth of the report, they were shown Dr. Mills' *Christa Sangita*, which they read with fluency. "They disbelieved the author to be an European. When assured of the fact, they declared he must be an angel; nor were they satisfied without sitting down and making my pundit read to them till break of day from the wonderful book, as they called it."—*Letter of Bishop of Calcutta. Report of Soc. for Prom. Chris. Knowledge*, 1838, p. 45.

C.

The following is an extract from the notice framed and hung up in the Travellers' Room, in the Black Swan Inn, at York.

"York Four Days'
"Stage Coach

Begins on Friday, April 12, 1706. All that are desirous to pass from London to York, or from York to London, or any other place

on that road; let them repair to the Black Swan, Holbourn, in London, and to the Black Swan, in Coney Street, in York. At both which places, they may be received in a Stage Coach every Monday, Wednesday, and Friday, which performs the whole journey in four days, (if God permits) and sets forth at Five in the morning, and returns from York to Stamford in two days, and from Stamford by Huntingdon in two days more; and the like Stages on their return."

It is curious to contrast this with the records of the Great Western Steamer, which made her passage across the Atlantic within twelve days.

D.

However opposed Protestant Dissenters of various denominations may have been aforetime to the Church of England, they have been generally more determined in the opposition to the Roman Church. But now, as Herod and Pilate who were at enmity with each other before they united for the accomplishment of the death of Christ, the Romanists and many of the Dissenters have, with some honourable exceptions, like these ancient adversaries of God and godliness, joined hands for the destruction of the Church of England.

E.

If it be admitted that the Church of Rome prevailed in England from A.D. 596, the date of Augustine's mission, until the era of the Reformation, still it must be admitted also, that under her influence, the force of authority and constraint exercised by kings who espoused her cause, and literary destitution conspired both to make and to secure her proselytes. "The desire of aggrandizement, the regard for superstitious rites, the pride and the pomp of the Romish Church were speedily diffused, like leaven, among the English proselytes; and they were no sooner subdued to its yoke, than they were left to themselves, and the imperfect tuition of native *Saxon* priests." This will, in some degree, account for the miserable condition in which learning was found, in the reign of Alfred,* say A.D. 870, nearly 300 years after the introduction of the Roman Church. Such also was the ignorance of the priests at the Reformation, that the Homilies were drawn up to enable them to teach the people the sacred Truths necessary to salvation. At this day, the people, however they may be influenced by example, will not adopt any system of religion at the bidding of authority. They have been instructed for the most part: they must have a reason assigned for what they are required to receive for "doctrine:" it must also be based upon the authority of Holy Writ; and public opinion, thus made up must be expressed, and must prevail, or the tide of superstition and infidelity will overwhelm the nation with anarchy and confusion.

* Mosheim, vol. i. pp. 322, 431. Cunningham's Lives of Eminent Englishmen, vol. i. pp. 121, 122.

F.

The testimony of the Bishop of Calcutta to the value of the tracts issued by the venerable and ancient Church Society for Promoting Christian Knowledge is peculiarly acceptable, because this estimable Prelate was not amongst the most attached to this particular institution, notwithstanding he was for many years a subscriber. He says, "I must confess that I have not yet read the tracts and books in later arrivals, but I was very much gratified some time since, with those which had been transmitted to *Calcutta.*" Whereas, for each more modern tract there is abundant testimony of general approbation in the immense increase of their circulation.—*Letter*, 1838.

G.

The Bishop of Australia mentions this as a "circumstance he had become acquainted with, on the day whereon he wrote his letter, which imparted to him a strong conviction of the acceptable nature of the Society's tracts." Letter, Sydney, April 6, 1838.

H.

The following *places* are thus provided with priests who are bound to maintain that *heretics*, amongst whom we of the Church of England, *are reckoned not only to be anathematized, but deprived of all property and civil rights, and delivered over to the secular power to be punished and extirpated.—Cramp's Text Book*, 1839, page 389. Why should we wonder at the revolt of our Colonies?

	£ s. d.	£ s. d.
Gibraltar, Church of Rome.		
Vicar-General	100 0 0	
English Curate	80 0 0	
Spanish Curate	50 0 0	
Chaplain at the South	20 0 0	
Chanter and Chief Sacristan	50 0 0	300 0 0
Ionian Islands.	91 0 0	91 0 0
Cape of Good Hope.		
Roman Catholic Chaplain, Cape Town	200 0 0	200 0 0
Mauritius.		
Vicar Apostolic	725 0 0	
Four Assistant Clergymen at Port Louis	670 0 0	
Curate, Pamplemousses	230 0 0	
Ditto, Flacq	200 0 0	
Ditto, Grand Port	200 0 0	
Ditto, Moka	150 0 0	
Assistant at Flacq	220 0 0	
Ditto, Poudre d'Or	200 0 0	2595 0 0

Diocese of Quebec, which is allowed to remain unoccupied by a Protestant Bishop.

	£ s. d.	£ s. d.
Roman Bishop of Quebec	1000 0 0	
Rent of Palace	1000 0 0	2000 0 0

Upper Canada, no Protestant Bishop.

Roman Catholic Bishop		
Stipend	500 0 0	
Pension	100 0 0	
Sundry Salaries, apportioned by the Bishop	1000 0 0	1600 0 0

New Brunswick.

Missionary	50 0 0	50 0 0

Newfoundland, no Protestant Bishop.

Roman Bishop	75 0 0	75 0 0

Jamaica.

Roman Chapel	500 0 0	
Chaplain	50 0 0	550 0 0

Trinidad.

Bishop and Vicar Apostolic	1000 0 0	
Sundry Ministers	2262 0 0	3262 0 0

British Guiana, District of Demerara.

Chaplain at George Town	428 0 0	
Allowance for House Rent	157 0 0	
Chaplain at Morocco Creek	214 5 8	
Repairing and Extending Roman Church	571 0 0	1370 5 8

Berbice.

Chaplain	428 11 5	
House Rent	111 14 3	540 5 8

New South Wales.

Bishop	500 0 0	
Vicar General	250 0 0	
Sundry Chaplains, &c.	1080 0 0	1830 0 0

Van Diemen's Land.

Priest	200 0 0	
Ditto	100 0 0	300 0 0

These items are taken from the official "Return" ordered by the House of Commons, Feb. 25, 1839. The allowances at Madras are omitted, but without these the amount is therein stated to be £14,763. 11*s.* 4*d.* This the people ought to consider is given in support of a system of religion, which the nation, through the declaration required of the clergy by its laws, abjures as "impious and

heretical," as well for the "damnable doctrine" it maintains, as for the "foreign ecclesiastical authority" it labours to establish "in this realm."—*Oath of Abjuration.*

I.

The despatch of 1833, ascribed to Lord Glenelg, alluded to, directed the withdrawal of the encouragement afforded by Great Britain to the idolatrous worship of India, and also, the relinquishment of the revenue derived from such source. This good news was said by one on the spot, to come "as cold water to a thirsty soul." From this period, after waiting above three years and a half, without perceiving any indication of compliance with this direction, a memorial from upwards of two hundred European ecclesiastical, civil, and military residents, of all ranks and stations, in the presidency of Madras, was addressed on 6th August, 1836, to the Governor of Madras, praying for the relief expected. This memorial was forwarded to Sir F. Adam, by the late Bishop of Madras, together with a letter from himself . . . . . enforcing its prayer. To this letter of the Bishop, an answer of the "most offensive and insulting character was returned," both of which were ordered to be printed by the House of Commons on the 1st June, 1837.—*Appendix to Speech of John Poynder, Esq. 2nd edit.* 1838.

The memorialists prayed for relief at the hands of the Indian Government, simply because it had not observed the slightest regard for their "rights, customs, and opinions, as Protestant Christians, while it professed an undue sensibility for those of the heathen." The result has been, however, to confirm the government in the protection and support of all that Christians must abhor; for the following order of 18th October, 1837, less than one month after the motion for acting upon the memorial had been negatived, was transmitted to India. "We now desire that no customary salutes or marks of respect to native festivals be discontinued at any of the Presidencies; that no protection hitherto given be withdrawn; and that no change whatever be made in any matter relating to the native religion, except under the authority of the supreme government."—*Idem,* page 54.

"A government, calling itself Christian . . . . . pays a band of pilgrim-hunters, who go about the country to bring together votaries and swell the attendance on the wretched festivals! The same government repairs the idol temples; salaries the officers of those temples; honours their infamous processions with presents and offerings in the name of the British authorities; and, instead of christianizing the poor deluded idolaters, even compels the attendance at the festivals of its own officers, civil and military, (if it so happen, even on the sabbath) and prostitutes the consciences of its servants to do honour to the vilest rites of heathenism."—*Sermon of Rev. Mr. Goode, East India Chaplain, April 30th,* 1838.

"It was the refusal of Christians to attend the most odious of

all idolatries, the Dusserat festival, that led to the subsequent cashiering of Sir P. Maitland, who had, in point of fact, relieved them by his express orders from the necessity of such attendance," &c.—*Speech of John Poynder, Esq. March* 20, 1839.

K.

" For only four of the numerous temples of heathen India the worshippers have paid, as a tax on their religion, in twenty-two years, upwards of one million and a half sterling, and the company has netted the clear profit of above a million sterling."—*Speech of J. Poynder, Esq., at a General Court of Proprietors of the East India Company, on December* 21, 1836, p. 7, *second edition*, 1838.

" A government calling itself Christian, still clings to a polluted revenue derived from the pageants of idolatry."—*Sermon of Mr. Goode*, 1838.

L.

The heathens themselves regard these acts of the government as countenance given to their abominations, " as I know," said Mr. Goode, " from personal experience." The remark was made to me by my Pundit, (a learned Hindoo.) " Sir," said he, " Christians cannot think any great harm of our idolatry; you yourselves give an offering of broad cloth to the idol."—*Speech of J. Poynder, Esq.* 1838, p. 60.

M.

It seems hard to suppose the government can sanction a proceeding such as this which is now recorded for the information of the public. If such be the practice of a Christian government, the native must marvel how it can assume the name. It is quite sufficient to justify the Bishop of Calcutta's remark; that " Human Governments seem to be deserting our noble Anglican Church, the glory of the reformation, and the chief bulwark of Christianity in Europe!" It will be still a marvel if Christianity in India makes head against such opponents, but as it has done so it will prevail.

" A Christian sepoy musician, attached to the 60th Regiment, Bengal N. I., deserted, but finding his progress more difficult than he had anticipated, he returned to his regiment, and was brought to trial before a European Court Martial, which, on guilt found, sentenced him to receive a corporal punishment. This sentence came in the usual course before the Brigadier commanding, for his confirmation; but the officer, looking to the general order of Lord Bentinck, considered himself barred from giving his assent to the sentence of the Court, as, according to his judgment, the order was meant to apply to *all soldiers* in the Native army. But he laid the case before the Judge Advocate General for his opinion, and

that officer expressed himself on the subject as follows:—Sir, I have the honour to return the proceedings of a European Court Martial, held in the 60th N. I. upon sepoy and musician John Dooming. I conceive that the prisoner Dooming was correctly sentenced to corporeal punishment, and that Lieutenant-Colonel Tulloch might have carried the same into effect without any reference to you, the award not exceeding 300 lashes. The general order of the 24th February, 1835, does not extend to Christian drummers or musicians, who are governed by the rules laid down in the articles of war for the European troops. It only affects Native soldiers not professing the Christian religion. (Signed) G. YOUNG, Judge Advocate General, *Judge Advocate General's Office, Fort William, 16th April,* 1836."—*Asiatic Journal,* Vol. 22. Part II. page 176. *William H. Allen and Co., Leadenhall Street,* 1837. Let the Christian reader pause and take breath. Then let him ask himself what are the natives to think of Christianity?—and what are the Christian people of England to think of the Government, and the liberty of conscience granted to our Christian countrymen abroad?

N.

When the disciples of our Lord forbade *one to cast out devils in His name because he followed not them,* " *Jesus said, forbid him not; for there is no man which shall do a miracle in my Name that can lightly speak evil of me. For he that is not against us, is on our part.*"—Mark ix. 39, 40.

Hence I apprehend that it is not for us to *forbid* any *one* to call upon his fellow man to *repent and believe in the Lord Jesus that he may be saved.* Nay, I think this is the bounden duty of every parent, and of every master, and of every magistrate, and of every one in authority, and of every individual, however lowly, or however exalted his condition, without assuming that either of them should take upon himself the office of a minister of Christ, or that all men are appointed, as heralds, to preach the Gospel. But if either of these with the most pure intention and good desire, *not being against us, but on our part,* goes out of order and his own vocation, as a minister of Christ, I must not follow him, because I am bound by my office to adhere to the rules prescribed for me, and to which I have myself subscribed; *for God is not the author of confusion, but of peace, as in all the churches of the saints.* 1 Cor. xiv. 33. God who is Almighty, will accomplish his own work by such instruments as he wills; wherefore I desire to offend no man, especially the well-meaning Christian, and I do hope he will not be offended when I assert, by inference from holy writ, that which appears to me to be the truth. If I seem to be exclusive, I entreat him to consider, that whatever men may think or say, our Lord and Master says: *strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.* Matt. vii. 14. I would therefore entreat those who think me, as a minister of Christ, in error, to take

the caution of the 15th verse, and *beware*, lest such as assume our office, by multiplying the "ones" enumerated, into many ways of religion, should bring them through error *into the broad way that leadeth to destruction.*

O.

It is possible in the lapse of time that some words may become obsolete, and others may almost insensibly change their force and meaning. Should it be so, or if with the increase of learning it should be thought a more accurate translation of the Holy Bible might be rendered from the Hebrew and Greek texts, let seventy men, as of old, or some sufficient number of the learned and the pious, be engaged to perfect the Holy Bible in the English tongue. But then let the new version be the authorized version; let it be the book of standard authority to which we may all appeal in defence of Truth, and for protection from Error, according to the wisdom contained in the sixth article of the Church of England.

FINIS.

J. Rider, Printer, 14, Bartholomew Close, London.

"A CITIZEN OF NO MEAN CITY."

A SERMON

PREACHED IN THE

PARISH CHURCH OF ST. LAWRENCE JEWRY,

BEFORE THE

RIGHT HONOURABLE THE LORD MAYOR,

THE WORSHIPFUL THE ALDERMEN,

THE RECORDER, THE SHERIFFS,

THE COMMON COUNCIL OF THE CITY OF LONDON,

THE LIVERIES OF THE SEVERAL COMPANIES,

AND THE CITY OFFICERS,

ON SATURDAY, THE TWENTY-EIGHTH DAY OF SEPTEMBER, 1839,

BEFORE THE ELECTION OF A LORD MAYOR.

BY THE REV. CHARLES CATOR, M.A.,

Of Brazenose College, Oxford; Rector of Stokesley, Yorkshire; and Chaplain to the Lord Mayor.

LONDON:

J. G. F. AND J. RIVINGTON,

ST. PAUL'S CHURCHYARD, AND WATERLOO PLACE, PALL MALL;

R. HASTINGS, 13, CAREY STREET, LINCOLN'S INN; AND

WM. BRAITHWAITE, STOKESLEY, YORKSHIRE.

Price One Shilling.

WILSON, MAYOR.

At an Especial Court, held on the Vigil of the Feast of St. Michael the Archangel (that is to say) Saturday, the 28th Day of September, 1839, and in the Third Year of the Reign of Victoria, of the United Kingdom of Great Britain and Ireland, Queen, &c.

RESOLVED,

THAT the Reverend CHARLES CATOR, M.A., Chaplain to the Right Honourable the Lord Mayor, be requested to cause the Sermon preached by him this Day before his Lordship, and this Court, and the Livery of the several Companies of this City, at the Parish Church of St. Lawrence Jewry, previous to the Election of a Lord Mayor for the Year ensuing, to be printed, and send a Copy thereof to every Member of this Court.

WOODTHORPE.

BIBLIOTHECA BODLEIANA

WILSON, MAYOR.

At a Court of Common Council, holden in the Chamber of the Guildhall of the City of London, on Friday, the 4th Day of October, 1839:

RESOLVED,

THAT this Court doth request the Reverend CHARLES CATOR, M.A., Chaplain to the Right Honourable the Lord Mayor, to print the Sermon preached by him at the Parish Church of St. Lawrence Jewry, on Saturday, the 28th day of September last, previous to the Election of a Lord Mayor for the Year ensuing, before his Lordship, the Aldermen, Sheriffs, several Members of this Court, City Officers, and the Livery of the several Companies of this City; and that he cause a Copy thereof to be sent to every Member of this Court, and to each of the City Officers.

WOODTHORPE.

To the Right Honourable SAMUEL WILSON, LORD MAYOR, *the Worshipful the* ALDERMEN, *the* RECORDER, *the* SHERIFFS, *and the* COMMON COUNCIL *of the City of London.*

MY LORD AND GENTLEMEN,

IN presenting to you the Sermon, which it was my high privilege to preach preparatory to the election of the Lord Mayor for the ensuing year, it is no less due to you than to myself, that I take this opportunity of correcting a misrepresentation of the circumstances attending the Resolution of the Court of Aldermen that it should be printed. Their resolution, which made a vote of thanks usually awarded to the preacher, to depend upon their approbation of the Sermon, having surprised me into a dilemma, on either horn of which I might have been held up to contempt and scorn, I was compelled to sue for a hearing.

Had I refused to print the Sermon on the plea that I did not think the Court of Aldermen a competent tribunal to pronounce judgment upon the course to be pursued by a minister of Christ, in the discharge of his sacred functions, it might have been imputed to me that the sentiments uttered were too intolerant for the public eye. If I had consented to print the Sermon in the ordinary way, and after perusal it had not justified the assumption on which the Resolution had been founded, it would have been imputed to me, that for the sake of courting a vote of thanks, or for baser motives, I had mutilated or retracted what had been uttered.

Under this conviction, having ascertained the wish of the Court to be, that the sermon should be printed, I said: I should readily comply with the request, provided the Lord Mayor would nominate any two gentlemen, or the Town Clerk, or other person, to see it through the press, reserving to myself the correction thereof, and the privilege of adding explanatory notes. Thus, when printed *verbatim et literatim*, it would be seen that I had not impugned the motives either of Mr. Wesley or Mr. Whitefield. This proposition having been declined by the Court in the most flattering manner, I requested the Lord Mayor, as my personal friend, to take charge of the sermon, which he kindly consented to do.

One word on the subject itself under discussion. It would really seem as if it were at this day questioned whether Holy Scripture,

according to the Protestant Christian's maxim, is to be the basis or not, of all that we are to believe, and all that we are to teach, and all that we are to do to be saved. Those who most venerate the character of Mr. Wesley are wont to say: "he was sorry at the close of his life that he had gone so far;" and that "they were sorry to see such divisions in the Christian body." All I ask is, Why may I not be sorry too? Why may I not condole with him and his followers without offence?

But, my lord and gentlemen, *De mortuis nil nisi bonum* is the maxim of a partizan—*Nil nisi verum* is the office of the Christian minister, if he needs must speak at all. In an hour of peril and of trial, when, from the lips of all speakers, and of every rank, on every public occasion, the patriot's motto, "England expects every man to do his duty," is avouched and responded to with acclamation, he that to the best of his ability acts up to it, with one exception only, secures to himself the commendation of his fellow-citizens. It cannot be so with the ministers of Christ in the fearless and faithful discharge of their duty; for there is this strong resemblance in the features of the church of Christ in every age. It has the enmity of the world to encounter always. It is opposed alike to the folly, the superstition, and the vices of mankind. When therefore in the discharge of his duty, any minister taking the Holy Scripture for his guide, declares the Truth to the shame and the reproof of all that is contrary to the gospel of Christ, he is sure to give offence to some, though there be no fault found in him at all but his fidelity. If in the perusal, after comparing especially the notes, F, G, and H, in the Appendix with what is asserted in the Sermon, you shall find any thing untrue, condemn me; but if otherwise, *count me not an enemy because I have told you the truth.* Be this as it may, I shall still find consolation under the *woe* denounced against the ministers of Christ, *when all men speak well of them.*

I have the honour to remain,

My Lord and Gentlemen,

Your faithful Servant,

CHARLES CATOR.

Mansion House, Oct. 15, 1839.

ACTS XXI. PART OF VERSE 39.

"A CITIZEN OF NO MEAN CITY."

THE two chief sources of error amongst men, whether relating to religion or to government, arise out of their want of a sure guide to Truth, or to a want of heed unto a guide which they possess.

Short-sighted in the contemplation of the future, too deeply intent upon things present to examine their causes in the retrospect, men are apt to take a superficial view of the circumstances in which they are immediately engaged, without regard to the pages of history, or to first principles.—These furnish motives to holy practice: those, like a mirror, in the faults of past generations, reflect our own failings and ought to be as a beacon to warn us from their fatal consequences. Inattention to the *things* which have *happened for ensamples** to mankind, makes room for the vain speculations of the theorist as well upon the origin of government, as upon the right exercise of authority both ecclesiastical and civil.

We have, however, an authoritative rule of conduct in holy writ, and inexcusable shall we be if we treat it with such profane contempt as to substitute for it the precarious theories of the philosopher, the statesman, or the zealot.

We can all discern the blots, the stains, the corruptions, the anomalies, and imperfections in every system of government with which men have to do, whether in the

* 1 Cor. x. 11.

Church or in the State. The faults of the human character lie open not only to the eye of every observer, but they are delineated in every page of sacred and profane history.

The Christian mourns over "the misery of man," and with every friend to humanity aims at its amelioration, especially by discountenancing vice, and promoting true religion.

The zealot, alive to the defects of things constituted, but disregarding them as the inevitable consequences of human frailty, with loud complaint against abuses, great show of liberty, and specious panacéas of reform, hurried by passionate desire to be the founder of a perfect order of things, becomes the leader of a faction, and falls into the very same errors, but greater in magnitude, than those from which he thought to escape.

The scorner, questioning the exercise of Divine Providence in the affairs of men, objects, if there be "*a God that judgeth in the earth;*"* that men, guilty of great crimes, have been the favoured instruments of His will.

These murmurers and enthusiasts for perfection in human systems seem to forget that the sin brought into the world by Adam's transgression cleaves to all his posterity without exception. They forget that none of the children of men are free from the pollution of iniquity. They overlook the fact, that no man could be chosen of God *for his own righteousness;* and that if, in the dispensations of Divine Providence, any thing was to be brought to pass by human agency, it could only be accomplished by sinful men; for among them, "*there is none righteous, no, not one.*"†

Rather, therefore, than allow this to be a stumbling-block, as if God had preferred wicked persons for the

* Psalm lviii. 11. † Rom. iii. 10.

completion of His designs:—rather than be offended that sinners should be permitted to execute His Will, let us admire the infinite Wisdom of God, displayed in contriving a way for the fulfilment of His purposes by such miserable agents. Let us open our eyes to the manifestations of His infinite power, displayed as well in overruling the machinations of the wicked, as in directing them to the great ends of grace designed.

These may be thus defined: the deliverance of a lost world from the power of Satan; and the establishment of *a new and living way** for man's salvation, i. e., his recovery of eternal life, by *repentance towards God, and faith towards our Lord Jesus Christ.*†

Subservient to these great ends, the social state of man has been constituted by God the great Creator, adorned by God the Redeemer of mankind, and sanctified by God the Holy Spirit. Thus was dominion given to the first created man over his own children, and the subjection of children to their parents ordained, which is the origin of all government. No matter how it is diversified by time or compact which has since given pre-eminence to kings and made subjects of the people, investing nevertheless with subordinate degrees of authority for the due exercise of power, magistrates, and ministers of religion, law, and justice, a system of order is evidently the condition designed for man.

The obligation as well of the citizen, therefore, to submit to government, as of every member of the state from the highest to the lowest to discharge each his own particular office, "is an immediate result from the first principle of religious duty, which requires, that man shall conform himself, as much as in him lies, with the

* Heb. x. 20. † Acts xx. 21.

will and purpose of his Maker."* It is herein also implied, since there is *no power but of God;*† that all government should be conducted in every part of it, upon the unerring principles of the Divine Will.

In this all-wise arrangement of God's Providence, *which has ordained rulers to be a terror not to good works but to the evil;*‡ and has caused them, as *ministers of God*, not *to bear the sword* of Justice *in vain*, but *for the punishment of evildoers, and for the praise of them that do well;*§ it is not less clearly ordained that the ministers of Christ are to *put* their Christian brethren *in remembrance of these things.*‖ Wherefore, in the faithful discharge of the office assigned to me this day, my earnest desire is to show that your national privileges as citizens are founded upon and can only be preserved by true religion, and that our privileges as citizens may be pleaded for the Gospel's sake in the exercise of our ministry.

This I propose to do by drawing your attention,

I. In the first place to the Order of Nations, which rendered the privilege of a Roman citizen, subservient to the ends of Divine Providence.

II. To our own privileges as *citizens of no mean city* in the scale of nations.

III. And lastly to the end for which they are conferred upon us, as *fellow citizens with the saints, and of the household of God.*¶

1. For the furtherance of God's purpose in the deliverance of a lost world from the power of Satan, a peculiar people was set apart from the rest of the nations of the earth, for the purpose, as it should seem, of making a revelation of His will to man and of identifying the promised *Seed in whom all the nations*

* Horsley. † Rom. xiii. 1. ‡ Idem, 3. § 1 Pet. ii. 14.
‖ Compare Acts ix. 15. 1 Tim. iv. 6. Titus iii. 1. ¶ Eph. ii. 19.

*of the earth were to be blessed.** Abraham, of whom this *seed* was to be born, was chosen of God, but not for "*his own righteousness.*"† When Rebekah conceived, she inquired of the Lord and was thus instructed: *two nations are in thy womb;* in other words, the heads or founders of *two nations are in thy womb, and two manner of people shall be separated from thy bowels;*‡ that is to say, two nations shall spring from these two children, differing in their disposition, manners, course of life, and country. These circumstances will keep them separate from each other. *The elder shall serve the younger;*§ not, indeed, meaning in his own person, but in after time it shall happen to his posterity. St. Paul explains this to have been ordained of God, even *before the children* were *born, neither of them having done any good or evil,*‖ God choosing out of the two, the one that should most perfectly promote His Own purpose. We have not time to dwell upon the history of the patriarchs; but this origin of the Israelites is too important a matter of revelation to be overlooked, when we are reviewing God's dispensation of national mercies and deliverances, and national visitations for the punishment of national apostacy.

Of God's people Israel, however, it must be observed, that their whole policy, both civil and ecclesiastical, was expressly formed according to His revealed will. The ordinances of religion and the moral laws were all defined. God commanded *a sanctuary to be made for Him*self, *that He might dwell with them.*¶ For this sanctuary, very particular directions were given. It was to be reverenced,—not for its own sake, but for the

* Gen. iii. 15; xxii. 18. † Compare Rom. iv. 3, 11, with x. 3, and Phil. iii. 9. ‡ Gen. xxv. 23. § Idem. ‖ Rom. x. 11. ¶ Exod. xxv. 8.

sake of Him that commanded it to be reverenced: insomuch, that no man might approach it without an awful sense of God's presence. *An Ark** was also made by God's command, in which were deposited *the two tables with the ten commandments written thereon, with the finger of God.*† *There* the Lord declared to Moses, *I will meet with thee and I will commune with thee.*‡

Wherever the Ark was, there was the place of public worship, there were the signs and the manifestations of God's presence, and there were the means of communion with God. Throughout the journeyings of this people Israel in the wilderness under Moses, the cloud that moved before the Ark was their guide and their shield by day, as the Pillar of fire was the Light directing their march by night. When the Ark went forward, Moses said: *Rise up, O Lord, and let Thine enemies be scattered: let them that hate Thee, flee before Thee; and when it rested, he said: Return, O Lord, unto the many thousands of Israel.*§ After the death of Moses, it was of equal value to the people under *Joshua.*‖

David also was well aware of its value. He had witnessed the calamities that had befallen Saul, when the Ark had been neglected. He knew that *inquiry of the Word of the Lord* had not been made *at the Ark,*¶ according to the ordinances of God, and he knew, that all the *House of Israel* had in consequence *lamented after the Lord.*** He knew, moreover, that the prosperity and well-being of the whole nation over which he was anointed King, and which, as their king, he was commanded *to feed,*†† i. e., *to instruct in the*

* Exod. xxv. 10. † Comp. Deut. ix. 10, with x. 5.
‡ Exod. xxv. 22. § Numb. x. 35, 36. ‖ Josh. iii. 3.
¶ 1 Chron. xiii. 3. ** 1 Sam. vii. 2. †† 2 Sam. v. 2.

way of holiness, depended entirely upon their keeping the commandments of the Lord their God. Wherefore he made the bringing up of the Ark to Jerusalem a national concern. He sent *for Zadok and Abiathar the priests, and for the Levites*, and after *consulting* with the *captains of thousands, and hundreds, and every leader*,* he caused the Ark to be moved, with the consent of all the congregation, towards the resting-place provided for it in Zion. As Moses had done before, so David said: *Let God arise, and let His enemies be scattered: let them also that hate Him flee before Him.*†

In the same manner, after depositing the Ark in the Temple, which he had built, Solomon at the conclusion of his prayer adds the ancient words: *Arise, O Lord God into Thy resting-place, Thou and the Ark of thy strength.*‡ He said, moreover: *blessed be the Lord that hath given rest unto His people Israel, according to all that He hath promised. . . The Lord our God be with us as He was with our fathers . . . that He may incline our hearts unto Him; to walk in His ways, and to keep His commandments and His statutes and His judgments which He commanded our fathers.*§ The Lord heard this prayer of Solomon, and so blessed the land, that when the Queen of Sheba came to see him in all his glory, she said: *Behold, the one half of the greatness of thy wisdom was not told me, for thou exceedest the fame that I heard. Happy are thy men, and happy are these thy servants . . . Blessed be the Lord thy God which delighted in thee to set thee on His throne, to be King for the Lord thy God, because the Lord loved Israel for ever. Therefore made He thee King to do judgment and justice.*‖

* 1 Chron. xiii. 1; xv. 11, 25. † Psalm lxviii. ‡ 2 Chron. vi. 41.
§ 1 Kings viii. 56—58. ‖ 2 Chron. ix. 6—8.

But this Kingdom of Israel is fallen! *Their house is left unto them desolate!* The Jews to this day are a spectacle to the world, *a by-word and a proverb among all nations.** *Why hath the Lord done thus unto their great city? Because they forsook the covenant of the Lord their God.*† The outcast condition of the Jews, indeed, according to the sure word of prophecy, stands before the nations of the Earth, a living testimony of the truth of all that is *written for our learning;* and with this for our example, together with the fall of empires that have corrupted Christianity or apostatized from the faith of Christ,‡ we ought to take warning. *For thinkest thou this O man, that judgest them which do such things and doest the same, that thou shalt escape the judgment of God?*§

The misrule of Solomon's son, which was a visitation for the sin of idolatry in which his father involved the nation in his old age, provoked the rebellion of *Jeroboam.*‖ This, which is as *the sin of Witchcraft,*¶ in its turn, produced idolatry. His revolt caused the kingdom to be rent in pieces, and lest the division of the people should be healed by their going up to *do sacrifice in the House of the Lord at Jerusalem,*** the leader of the separatists, under the *frivolous pretence* of sparing them a long journey to the Temple worship at *Jerusalem,*†† contrived a different form of worship, in support of which, *he made priests of the lowest of the people: whosoever would, he consecrated him to the office of the priest,* and *it became sin* in Israel.‡‡

* Deut. xxviii. 37. Jer. xxiv. 9. † Deut. xxix. 24. 1 Kings ix. 8. Jer. xxii. 8, 9. ‡ See Note A. at the end.
§ Rom. ii. 3. ‖ 1 Kings xi. 31; xii. 12, &c. ¶ 1 Sam. xv. 23.
** 1 Kings xii. 27. †† 1 Kings xii. 28. ‡‡ Verse 31. xiii. 33. xii. 30. xiii. 34.

God sent unto them prophets to warn them of the peril of idolatry. These they counted enemies, neither would their kings enquire of them, because they *prophesied not good concerning them but evil.** Preferring the counsel of false prophets who encouraged them to do what seemed good to them in their own sight, they pursued their own way to destruction.† *But God is Judge. He putteth down one and setteth up another.*‡ Although He had chosen Israel, He was not unmindful of the Gentiles. Wherefore when He sent His prophets to His own people *rising up early and speaking, but they would not hear, and calling but they would not answer,*§ He forewarned them of nations that should rise and come upon them to punish and eventually destroy them.

Amongst the rest, the Roman empire occupies a position in the pages of prophecy and history, the most prominent and to us the most interesting. It is connected with the downfal of Jerusalem, and the extension of Christianity, together with its subsequent corruption of which we are the living witnesses. Eight hundred years before its existence, Moses describes its character as a *nation of fierce countenance, swift as an eagle.*‖ Daniel enumerates many particulars of the Roman empire, he describes its strength together with its crafty policy. It was to be *mighty, but not by its own power.*¶

Upon the dismemberment of the Macedonian empire, it derived nourishment and strength, as well from its colonies and provinces in Greece, Asia, Syria, and Egypt, which fell one after another under its dominion, as from its allies which it made tributary, and from "the feuds and divisions of its enemies of which it was always on the

* 1 Kings xxii. 8. † See Note B. at the end. ‡ Psalm lxxv. 7.
§ Jer. vii. 13. ‖ Deut. xxviii. 49, 50. ¶ Daniel viii. 24.

watch to take advantage."* It was also to *pollute the sanctuary of strength, take away the daily sacrifice, and place the abomination that maketh desolate*† in its room. This, which is called the *abomination of desolation*‡ by our Lord, signifies the introduction of idolatry into the holy city of Jerusalem by the Roman armies.

Heathen nations, then, were even zealous for their own worship, although they served false gods. Their ministers of religion, "though not a distinct order from the other citizens, were chosen from among the most honourable men in the state."§ They took cognizance of *the setters forth of strange gods*,‖ and they would have enumerated amongst their own gods the God of the Christians, but that the Christians were compelled to declare them to be false gods, and to preach to them the *Unknown God, whom they ignorantly worshipped.*¶

Hence the persecution of the Christians, notwithstanding the privilege of a Roman citizen proved a temporary protection to St. Paul. The policy of the Romans "was to grant the privileges of citizenship even to those who were under foreign dominion, in order the more surely to detach them from their own rulers, and afterwards to enslave them." These privileges of citizens in the Colonies were inferior to the privileges of those who had the freedom of the city of Rome itself, and the right of suffrage. The privilege belonging to St. Paul therefore was no more than the *jus Coloniæ*, or the right of the Colonist, which was the lowest class of citizenship. It amounted not even to an exemption from being put in irons as other prisoners were. It extended, however, to a freedom from examination by scourging before conviction of a crime, and also to a right of appealing from

* Hales. † Daniel xi. 31. ‡ Matthew xxiv. 15.
§ Vide Adam's Rom. Ant. ‖ Acts xvii. 18. ¶ Acts xvii. 23.

the Centurion, who had power of life and death in other cases, to the Procurator, and even from his judgment to that of Cæsar. This is apparent, both from the fact of St. Paul's having been *loosed from his bands*, and from the fear betrayed by the Chief Captain, not because he had put the apostle in chains, but *because he had commanded him* as a Roman citizen *to be bound for scourging uncondemned.**

The apostle's privilege then, which merely exempted him from this intolerable outrage upon his person, mean though this liberty of Roman citizenship might be, was not too mean to be pleaded by the Apostle in the exercise of his ministry. It served the purpose also of accomplishing the word of the Lord, which had declared of Paul, that he was a *chosen vessel to bear the name of Christ before kings*,† and of proving the Roman nation to be subservient to the ends of Divine Providence.

2. Let me then, as I proposed, in the second place, turn your attention from this too highly estimated Roman freedom, to our own privileges as *citizens of no mean city* in the scale of nations.

We have seen how the kingdom of Israel was exalted, and how it fell. Your privileges as citizens, my Christian brethren, are founded upon the same basis, which is the word of God. The people of Israel, therefore, were not the only persons to whom the holy worship of the temple, or the times set apart for holy rest, or the celebration of God's ordinances were precious. *The law was only a schoolmaster* to bring us to the knowledge of the Spiritual things of the Gospel of Christ. The sanctuary of God in the wilderness and in Israel, and afterwards the temple with the ark therein deposited, as *a house of prayer for all people*, were only types of the Church of Christ, in

* Acts xxii. 25. See Note C. † Acts ix. 15.

which Christians hear the Word of God, receive the Sacraments of Christ, and offer their prayers and praises, supplications and thanksgivings, and wherein their worship is accepted.

Saint Paul, quoting the 68*th Psalm*, shows the carrying up of the Ark for the establishment of a pure and holy worship at Jerusalem, to have been a type of the more spiritual worship of the heart and soul required by the Gospel in the Christian church. He applies this Psalm, as a prophecy of Christ's ascension to the throne of His glory where He assumed the power committed unto Him, to the pouring out of His spiritual gifts, according to His promise, for the establishment of Christian worship in the church of which He is the Head and the Foundation. *For*, saith the Apostle, to the Ephesians, *to every one of us is given grace according to the measure of the gift of Christ, wherefore*, as said the prophet, *when He ascended up on high, He led captivity captive, and gave gifts unto men.** The Apostle then describes the gifts and the purposes for which they were conferred. He says, *He gave some* to be *apostles, and some* to be *prophets, and some* to be *pastors and teachers.* For their own sakes? No. *For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ.*†

The exaltation of Christ to the throne of His great glory, was therefore manifested in the distribution of the spiritual gifts, which were necessary to qualify His ministers *for the work* He had given them to do. St. Paul explains this work to be the *edifying* or building up *the Church of Christ* into one body, that *all may come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the*

* Eph. iv. 7, 8. † Idem, 11, 12.

*stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ: from whom, the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.** But in further proof that the one and same object designed both under the Old and New Testament was the union of the people in one pure and holy Form of Worship: *Jerusalem,* saith the prophet, *is builded as a city that is compact together, whither the tribes go up; the tribes of the Lord unto the testimony of Israel to give thanks unto the Name of the Lord.*† And of her people he saith, *Behold how good and pleasant a thing it is, brethren, to dwell together in unity.*‡ *There is one body,* saith the Apostle, *and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in you all.*§

This is an inspired Apostle's application of an inspired prophet's ancient prediction, to the establishment of one pure and holy Form of Worship in the Christian Church.

If then our Lord is graciously pleased to commune with His Christian people in this Church, in order to establish them in the faith and practice of holiness by prayer and the public preaching of His Word, is it not that all may know, from the least to the greatest, *the one true God, and Jesus Christ, whom He hath sent;* and

* Eph. iv. 13—16. † Psalm cxxii. 3, 4. ‡ Psalm cxxxiii. 1.
§ Eph. iv. 46.

that worshipping Him in Spirit and in Truth we may all *keep the unity of the Spirit in the bond of peace?**

This, my Christian brethren, is the foundation of the *liberty with which Christ hath made us free.* As of old, when it pleased the Lord to plant His Church in Zion, He forced the heathen idolaters to make room for the Ark of His Covenant; so, when He caused the Church of England to be established at the Reformation, He first removed from power, the Romanists, who had corrupted Truth with superstitious inventions, in order that His Word might *have free course*, and His worship might be pure. It would be as vain to deny that the Reformation of the Church of England was the work of Divine Providence, as to deny that all power is of God. It is as vain to deny that its promoters were influenced by religious principles, as that it was carried into effect by the power providentially vested in the Crown.

The arbitrary power of the Crown exercised in that day has been since diminished, but without diminishing the supremacy of the Sovereign or the citizen's obligation of a subject. Its limitation, however, is not the effect of chance, but of mutual agreement; neither is the compact "tacit, implied, or vague: it is explicit, patent, and precise. It is summarily expressed in the Coronation Oath; it is drawn out at length and in detail in the great Charter, and the corroborating Statutes, in the Petition of Right, in the Habeas Corpus Act, in the Bill of Rights, and in the Act of Settlement."

The British Constitution, the noblest production of human effort, has indeed effectually secured the Monarch's performance of his contract . . . "by two peculiar provisions of a deep and subtle policy—the one, in form—the other in the principles of government, which in their

* Eph. iv. 3.

joint operation render transgression of the covenant on the part of the Crown almost a moral impossibility. . . . . The one is the judicious partition of the legislative authority: the other is the responsibility attaching to the advisers and official servants of the Crown."

By the first, the Nobles and the Representatives of the Commons are severally armed with a power of constitutional resistance, to oppose to *an undue stretch of Prerogative*, by the exercise of their own rights and their own privileges. "A power this in the estates of Parliament, which takes away, together with the necessity, the very pretence for any spontaneous interference of the private citizen, otherwise than by the use of the Elective franchise and the right of Petition for the redress of grievances.—By the second, those who might be willing to be the instruments of despotism are deterred by the dangers that await the service."

The Crown is thus extricated from the degrading necessity of responsibility to the subject; and "in his public capacity," it is declared, "the King can do no wrong." Hence the most perfect security of the subject's liberty is united with the most absolute inviolability of the sacred person of the Sovereign. "Such is the British Constitution: its basis, religion: its end, liberty:"* its principal security, the integrity of the Church and Crown.

Next to these principal means of security to British freedom, a due administration of the law, by those invested with authority as magistrates and ministers of justice and religion, is to be reckoned amongst the chief privileges of this great nation. Under the government thus constituted our liberties have been heretofore so secured as to enable every man to consider his house his castle, to rejoice in the possession of his own, and like Israel

* Horsley Serm. xliv.

of old to *dwell safely under his own vine and his own fig-tree.**

Surrounding Nations in admiration have exclaimed: *Surely this great nation is a wise and understanding people,*† and in envy they have endeavoured to subvert it; but the Ark of Christ's Church has been with us, and they could not prevail against it.

Of our national privileges, the citizens of this great City rejoice in those, we deem to be the most exalted. In her charitable institutions the principles of our holy religion on which the Constitution stands, are made to shine before men. The enterprise of her merchants bespeaks the unfettered freedom of their energies; and their wealth ‡ gives proof of the blessing of God's increase upon their undertakings. The independence of her Corporation is the best preservative of the subjects' liberty; and her executive powers, securing the just exercise of individual rights, are an illustrious example of civic rule. The dignity of her Chief Magistrate enhances the greatness of the British people in the estimation of every foreigner, whether trader or Ambassador; and while it obtains the admiration of the multitude, it excites not their jealousy, being accessible to every grade amongst the citizens, from the aspirant to the civic chair down to the very humblest apprentice; exciting all equally to industry and integrity.

As the award of fellow-citizens due to ability and faithfulness in the discharge of subordinate duties in the Corporation, the office of the Lord Mayor, short-liv'd though it be, is the most exalted station that can be occupied by a subject.§ On retiring from it, he may say with Job: *When I went out to the gate, through the city,*

* 1 Kings iv. 25. † Deut. iv. 6. ‡ Deut. viii. 17, 18. Haggai ii. 8.
§ See Note D.

meaning to the Court of Justice, *the young men saw me* with reverence: *and the aged arose, and stood up. The princes refrained talking, and laid their hand upon their mouth. The nobles held their peace . . . When the ear heard me, then it blessed me; when the eye saw me, it gave witness unto me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy.** So truly descriptive are these words, not only of the homage of all ranks of men, but also of the grateful feelings of the poor and the afflicted, towards the Chief Magistrate of this great city, when exercising his exalted privileges as well in the impartial and intrepid administration of justice, as in the protection of the best interests of the people; promoting their religion, defending their rights, and patronizing their pious and charitable institutions. Such are the powers put into the hands of the subject; such are the means of upholding the British Constitution.

These are your National privileges, my Christian brethren, as citizens of this great city. Ours are, to share in common with you the blessings of good government, at the same time that our peculiar office compels us to draw your attention, as I have endeavoured to do, not only to their origin, but also, as I proposed in the last place,

3. To the End for which they are conferred upon us, as *fellow-citizens with the saints, and household of God.*

We acknowledge that all power is of God, and we have seen that He has given a Constitution to Society, that He has raised up and put down nations at His pleasure, that He has prescribed a written rule for their government,

* Job xxix. 7—13.

both civil and Ecclesiastical, that He has blessed His people in obedience, punished them for their sins, and destroyed them for their apostacy, and that the end of His Providential arrangement is the Salvation of mankind.

The privileges conferred on this nation arise directly from the Word of God. They make us that we are neither *strangers from the covenants of promise*,* nor foreigners in the land thus blessed with the Light of the glorious Gospel of Jesus Christ. By these privileges we are made fellow-citizens with all true believers of the Church of Christ, compared as it is to a city of which we are made free, participating in the benefits belonging to the household and family of God.

These privileges, then, being gifts of God, they should be dear to us as *the apple of an eye*, and whosoever, for their defence and protection, is exalted to a place of power and trust by his fellow-citizens, should be as tenacious of them as of his own life's blood. It is not the brilliant character of any particular man, whose light happens to shine most conspicuously in the right use of Christian privileges, that should commend them to his care; neither should the misapplication of them by an unworthy individual detract from their intrinsic value. They arise out of the very principles of the British Constitution, which, in Church and State, is founded on the basis of revealed religion.

It is the beauty of the System, therefore, and not the worth of individuals that commends our Constitution to the care of those intrusted with authority and power. Neither the praise of men, nor the clamour of the people, nor the specious pretexts of visionary reformers should sway the decision of the Magistrate. Actions, not to be seen of men, but *to be approved of God*,† alone are worthy of a

* Eph. ii. 12. † 2 Tim. ii. 15.

Christian man in office. He is to administer, and not to mutilate or make the Laws. His example has great influence, and it ought to give a tone to public feeling by his reverence for the established religion and law of the land. All the power vested in the Chief Magistrate should be openly ascribed to God. *For them that honour me, I will honour, and they that despise me shall be lightly esteemed,** saith the Lord. On all public and private occasions, the Church which God has planted in the Constitution should be avouched as the Tower of its strength; because this being the source of our highest privileges, it is obvious that sound principles of religion in their guardians, and next to these, attention to *things* that have *happened for ensamples,*† and to the caution of the wisest of men, *not to meddle with them that are given to change,*‡ will be their best security.

Think not, my Christian brethren, our Saviour's warning against the delusive cry, *Lo here is Christ, lo there!* was intended only for the first disciples. From the time of Montanus (towards the close of the Second century) "before popery had a beginning, or Christianity an establishment,"§ throughout the era of the Roman Church, even to this present day, a similarity may be traced as well in the pretensions of enthusiasts, zealous for reform, as in the injury done to true religion by their want of knowledge, and indiscretion or extravagance.

The rigid absolutism of perfection designed by the Montanists‖ for the Church of Christ, prepared the way for the looseness of Mahomedanism. St. Dominic's field "preaching friars," designed for the suppression of all heresy, ended in the Inquisition—that abominable device for strangling the *liberty wherewith Christ has made us*

* 1 Sam. ii. 30. † 1 Cor. x. 11. ‡ Prov. xxiv. 21.
§ Lavington page 1. ‖ Vide Dr. Lee's Hist. of Montanism.

*free.** Ignatius Loyola founded the Order of Jesuits under the pretext of "propagating the Gospel,"† but its real object was the extirpation of the Protestant Religion; and as that unholy order, when unrestrained by the Civil powers of each state, has by turns convulsed every kingdom in Christendom, so is it now labouring to destroy the Church of England. The Puritans of our own country crowned their zeal with regicidal hands, and the consequences of the fatal catastrophe of 1648, proved that "dominion gotten by hypocrisy and fraud could only be defended by the commission of fresh crimes."‡ He also must be blind, who cannot discern the baneful effects§ of Wesley's and Whitefield's zeal, which at first separating the flock of Christ from their appointed pastors by calumnies heaped upon them,‖ has in the subsequent divisions of the Christian body, exposed its members alike to the crafty policy of the Jesuit, the infidelity of the zealous Owen,¶ and the ministry *of the lowest of the people*, which tend to the disorganization of the Constitution, now in process of development.

I am not here to cast a stone. I impugn not the motives of these zealots. I acquit them of impure intention. My business is to bring before you facts recorded in the page of history, and to advertize you of their ill effects. As a pilgrim here on earth journeying to *a better country*,** and although a stranger amongst you, still a partaker in common with you of the privileges of this great city, the declaration of Truth is my object for your sakes, and that I may *render* my *account with joy*.

I admit these leaders and their followers abhor idolatry as we do, and they protest with us against the errors of

* See Note E. † Mosheim, xvi. Cent. cap. iv. sec. 2.
‡ Walker's Hist. of Independency. § See Note F. ‖ See Note G.
¶ See Note H. ** Heb. xi. 16.

the Romanists; but when they are doing the work of Popery for them, by *causing divisions* which enable the enemy to fall upon the weak and strays thus separated from the flock, we must *mark them*, and warn you to *avoid them*,* because in so doing, however *zealously they may affect you, they do it not well*,† being *contrary to the doctrine* we *have learned*.‡

The admirers of their respective leaders may say: Wesley and Whitefield were men "burning with zeal for the salvation of souls and the promotion of God's glory:" so say the legends of the Saints Francis, Dominic, and Ignatius, of the Roman Church.§ They may say: "they had a divine talent for preaching:" so it is recorded of Ignatius Loyola and others who were before them. Of these one is even said to have been "heard two leagues off by a woman whose husband not permitting her to go to his sermon, she got up into a garret;"‖ and another who "could not lift up his voice because it was weak, was nevertheless miraculously heard by every one a quarter of a mile off."¶ *But I spare you.*

Not one amongst them all but inveighed against the corruptions of the world: not one amongst them all, but aimed at the Reformation of its vices: not one amongst them all, but imagined himself to be under the influence of the Divine Spirit: not one amongst them all but captivated the admiring multitude with his ardour and his high pretensions. But still their well-meant zeal was fraught with indiscretion and extravagance. They were not like St. Paul, when he was suddenly converted. He, acting under the influence of the Spirit of Christ, *assayed to join himself* to the Church; whereas they, influenced

* Rom. xvi. 17. † Gal. iv. 17. ‡ Rom. xvi. 17.
§ See Note I. ‖ St. Anthony. *Ribadineira*, fol. 390.
¶ Ignatius Loyola.

by a spirit of delusion, *drew away disciples** from the Church, to be their followers: and we live to witness the melancholy consequences.

These are now visible in our divisions, which have given occasion to a fresh endeavour to reinstate the Roman Church in power in the British empire; insomuch, that to use the language of our own historians: Since the period when King James II. contrived his own expulsion "by *annulling all laws enacted against the Romanists, and abrogating all oaths by which non-conformists were rendered incapable of trust or office;*" since by his "*declaration,*" he obtained "*the warmest addresses of thanks from those who extolled the regal power which they had so long endeavoured to abase;*" . . . since he "*resolved to open a way for the Romanists into the Universities in England:*"† since in Ireland, "*Tyrconnell . . . was vested with full authority . . . a man who . . . had been convicted of . . . but who compensated for all his enormities by a headlong zeal for the Roman religion:*" since "*the Romanists were put in possession of the council table, of the courts of judicature, and of the bench of justices;*" since, "*in order to make them masters of the Parliament, the same violence was exercised that had been practised in England.*" Since "*the new charters were granted;*" . . . since the "*Protestant freemen were expelled, and Romanists introduced, and the latter were . . . invested with the whole power of the kingdom,*"‡ at no time has the Church of England been so assailed as now; nor the crown been in such jeopardy; nor was the cause of true religion ever made to rest more completely upon the fidelity and devotedness of her spiritual guardians, and the individual energy of all her faithful members, who retain any portion of authority. These are the

* Acts xx. 30. † Smollett, 1687. ‡ Hume, clxx. 1687.

historical beacons to warn us against popery, faction, and infidelity!!!

I press this the more earnestly because, however the British Constitution may be able to exist with other sects, in which are many loyal subjects differing from the Church in discipline rather than in doctrine, the Romanist being bound by every tie, human and Divine, according to his own peculiar tenets to destroy it—to give encouragement and power to Popery is suicidal.

We have to render an account of our national privileges, as talents entrusted to our care, before the judgment seat of Christ. The words of Job again may, therefore, give comfort to our Chief Magistrate on retiring from his exalted station to the rank of a private citizen, when the sword and mace can no more ward off an adverse expression of the public voice, so only that he can lay his hand upon his heart and say, *I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame; I was a father to the poor; the cause which I knew not, I searched out: I brake the jaws of the wicked, and plucked the spoil out of his teeth.** For these are the works of that righteousness which it has pleased God to make the basis of the British Constitution. The Lord Mayor to be elected, may hence, also learn how best to fulfil his charge with benefit to his fellow-citizens and inward satisfaction to himself, as a *fellow-citizen with the saints and household of God.*

Job ascribed his power to discharge his office to God alone. *When*, saith he, *the Almighty was with me.*† So should those in power and authority consider that the *Almighty is with them* by means of the Church established in this Constitution. It is as the candlestick of the Lord,

* Job xxix. 14—17. † Job xxix. 5.

to bear the Light of Truth to the world. It is as a lamp trimmed with the holy oil, which alone can make it burn, for the consumption of its lusts, its superstitions, and its sins.

Who gave us this light of Revelation but God, the Author of it? And how? By causing the Church of England as it is now constituted, to give the Holy Bible to the people in their own tongue. Who taught the people to read the Word of God? The Church of England as it is. At the Reformation, so ignorant were the parish priests, that they could not teach the Scriptures: indeed, they knew them not; wherefore the Homilies were written, that they might give instruction to the people. Who obtained for us the liberty of conscience? The Bishops of the Church of England as it is, by their firmness in resisting a return to Popery, which brought about the Revolution. Who made the people of all ranks partakers of the privileges of *fellow-citizens with the saints*, and admitted them to the freedom of the family and *household of God?* The Church of England as it is, by opening a way for the instruction of the rich and poor in the principles of the Gospel of Christ. Who provided that the prayers should be made in the congregation no more in the Latin tongue, but in the language which the people understand? The Church of England as it is. Thus, my Christian brethren, has it pleased God to bless this land. Thus are the poor and the unlearned able to join with their richer brethren, in saying *Amen to our giving of thanks* for these national privileges, and praying with us in the Name of Jesus Christ for a continuance of these national blessings. But if there should be some in this untoward generation, who, having no *fellowship* with us in these our highest national privileges, would destroy the Church of England: to them the Church may

say, as Christ our Lord said to His persecutors, *Many good works have I shewed you .... for which of these works do you stone me?**

These are our highest privileges as *citizens of a better, that is, an heavenly country.* These the Lord has conferred upon us for His own purposes, and not for our sakes alone. The Church, therefore, like the *Testimony which the Lord established in Jacob*, is planted amongst us, that we should make the Gospel *known to our children, that the generations to come may know "the one true God and Jesus Christ whom he hath sent," even the children which shall yet be born, who shall arise, and declare Him to their children, that they may set their hope in God, and not forget* the goodness and loving-kindness of the Lord, *but keep his commandments.*† If these privileges shall be despised, or those entrusted with the care of them shall neglect to use them to their proper end, will not the Lord our God forsake us? If God *looks for judgment* at our hands, but *beholds oppression:* if he *looks for righteousness*, but *beholds a cry*,‡ will he *not visit us* for our iniquity?§ And are there no signs of His anger now upon this land?‖

What else has dried up the channels of our commerce?—What else has betrayed our counsels into folly, or stained the records of our foreign and domestic policy with hypocrisy and violence?—What else has *turned our wise men backward, and made their knowledge foolish?*¶ What else has caused the Lord our God to visit us with "a plague of rain and waters"** upon the earth's produce? When the people of Israel took care of their own houses, and thought lightly of God's House, they were visited

* John x. 32. † Psalm lxxviii. 5—7. ‡ Isaiah v. 7.
§ See Note K. ‖ See Note L. ¶ Isaiah xliv. 25.
** "Prayer for Fair Weather."—*Liturgy.*

with drought and famine; and the prophet Haggai is sent in time of the harvest to acquaint them with the cause of their visitation. *Ye looked*, saith he, *for much, and lo, it came to little, and when ye brought it home I did blow upon it. Why? saith the Lord of hosts. Because of mine House that is waste, and ye run every man to his own house. Therefore the heaven is stayed from dew, and the earth is stayed from her fruit;** and thus the nation was made to suffer by the Hand of God. But is it not the Hand of the Lord also, which has but now opened the clouds to overflow the land and waste the fruits of the earth when ripe and ready for the sickle?

What! if blind guides, stimulated by the example of a higher class of agitators, shall have seduced the people to attempt a suspension of all labour in the harvest time, which they profanely called "the sacred month!" shall not God be wroth? It may be, that the Hand of the Lord is lifted up against the land for our iniquity, and that He will cause us to eat bread with scarceness and spoiled with sadness, that we may learn what would have been the ruinous consequences, had the bounty of the Lord been so destroyed by man's ingratitude. Let us then learn to value the blessings which God hath poured out upon us. Let us repent of the evil we have done, and in the language of the Prophet, let us cry, *Spare Thy people, O Lord, spare Thy people, and give not Thine heritage to reproach, lest our enemies should rule over us.*† Let us be thankful for the privileges we all enjoy in this nation, which is *no mean city* in the scale of nations, and let us use them for the maintenance of the true religion of our Lord Jesus Christ, that so

* Haggai i. 9, 10; ii. 17. † Joel ii. 17.

the glory of the Lord may be made known and magnified by our children and our children's children. So shall we not be cast down from the exalted station to which the Lord our God hath raised us. *So will the Lord hear our prayer, and heal the land.* So shall we preserve the *liberty with which Christ hath made us free.* So shall we escape the destruction which would make the neighbouring nations say,—*Why hath the Lord done thus unto this Land?* and it be spoken to our shame and our reproach, *Because they have forsaken the covenant of the Lord their God! ! !*

APPENDIX.

NOTE A.

It was a signal instance of God's mercy, not imputing to the people of this land the atrocious deed of a desperate faction,—it was a signal instance of God's mercy, that the goodly fabric (i. e. *of the British Constitution)* was not crushed in the middle of the last century ere it had attained its finished perfection, by the phrenzy of that fanatical banditti which took the life of the first Charles. In the madness and confusion which followed the shedding of that blood, our history holds forth an edifying example of the effects that are ever to be expected—in that example, it gives warning of the effects that ever are intended by the dissemination of those infernal maxims, that kings are the servants of the people, punishable by their masters. The same lesson is confirmed by the horrible example which the present hour exhibits, in the unparalleled misery of a neighbouring nation, once great in learning, arts, and arms; now torn by contending factions—her government demolished—her altars overthrown—her first-born despoiled of their birth-right—her nobles degraded—her best citizens exiled—her riches, sacred and profane, given up to the pillage of sacrilege and rapine—atheists directing her councils—desperadoes conducting her armies—wars of unjust and chimerical ambition consuming her youth—her granaries exhausted—her fields uncultivated—famine threatening her multitudes—her streets swarming with assassins, filled with violence, deluged with blood!

Is the picture frightful? is the misery extreme? the guilt horrid? Alas! these things were but the prelude of the tragedy: public justice poisoned in its source, profaned in the abuse of its most solemn forms to the foulest purposes; a monarch deliberately murdered, a monarch, whose only crime it was that he inherited a sceptre the thirty-second of his illustrious stock, butchered on a public scaffold, after the mockery of arraignment, trial, sentence—butchered without the merciful formalities of the vilest malefactor's execution; the sad privilege of a last farewell to the surrounding populace refused; not the pause of a moment allowed for devotion; honourable interment denied to the corpse; the royal widow's anguish embittered by the rigour of a close imprisonment; with hope indeed, at no great distance, of release, of such release as hath been given to her lord!

This foul murder, and these barbarities, have filled the measure of the guilt and infamy of France. O my country! read the horror of thy own deed in this recent heightened imitation! lament and weep

that this black French treason should have found its example in the crime of thy unnatural sons! Our contrition for our guilt that stained our land; our gratitude to God, whose mercy so soon restored our church and monarchy; our contrition for our own crime, and our gratitude for God's unspeakable mercy, will be best expressed by us all, by setting the example of a dutiful submission to government.... Let us remember, that a conscientious submission to the sovereign powers is, no less than brotherly love, a distinctive badge of Christ's disciples. Blessed be God, in the Church of England both those marks of genuine Christianity have ever been conspicuous.

Horsley, Sermon preached January 30, 1793.

B.

The close of wicked Ahab's career affords a signal instance not only of the miserable consequences of his refusal to inquire of a true prophet of the Lord, and of his persecution of Micaiah for a faithful declaration of the truth, but also of the *lying spirit* by which God permitted the prophets of Ahab's own choosing to delude him to his destruction.—1 Kings xxii.

C.

A Roman citizen was exempt from all stripes or torture of any kind, *before trial.* Cic. in Ver. 5, 66. Facinus est, vinciri civem Romanum: scelus, verberari; prope parricidium, necari: quid dicam, in crucem tolli? This respected Roman citizens under the Republic, and perhaps under the first Emperors, as far as regarded those who had the complete *jus civitatis* and *suffragii,* the freedom of the city and the right of voting; but not, as it is apprehended, those who only enjoyed the *jus Latii* or the *jus Coloniæ,* the right of the country people or the right of the colonist. Now St. Paul's citizenship was assuredly of the lowest class, and its privileges did not, as it seems, exempt any one from being put in irons, as other prisoners were. Thus the apostle is treated as a prisoner in fetters, and is called δέσμιος, *a prisoner bound.* So on the following day, *he is loosed from bonds.* That he was again put into bonds is clear. This is supported by Markland, who observes that "the fear of the officer seems to have proceeded not from his having ordered Paul to be *bound;* but from his having ordered him to be whipped, and that, too, with scourges," before he had been convicted of any crime. It was in the power of the Tribune to hold *a person* in military custody, and report his offence to the procurator, who could, as representing the person of Cæsar, if the case required it, inflict the punishment of death. Still the accused was permitted to appeal unto Cæsar, to whom he was then to be transmitted.—*Vide Bloomfield's Recens. Synoptica,* vol. v. 95—97. *Acts* xxii. 29, 30; xxv. 10.

D.

The powers of the Lord Mayor over the city, although abridged like the Sovereign's power over the State, are still much more extensive than is generally supposed. The rights and privileges of the chief magistrate of the City and its Corporation are nearly allied to those of the Constitution of the State. The Lord Mayor has the badges of royalty attached to his office—the sceptre, the sword, and the mace. He wears on various occasions, amongst other orders, that of the Collar or Jewel, conferred as a mark of favour by the Crown: nor should the Gold Chain be omitted, which is an honourable distinction, and one of the most ancient that may be traced to the Eastern manner of conferring dignity on the most meritorious persons in the state.—Vide *Gen.* xli. 42. *Dan.* v. 7. He controls the city purse; he has the right of precedence in the city before all the Royal Family, the Sovereign of course excepted; the gates of the city are in his custody; he enjoys the right of private audience of the Crown; the Tower pass-word is sent to him; no troops march through the city but with his permission; and he has the uncontrolled conservancy of the River Thames. The Lord Mayor also may be said to have a veto upon the proceedings of the Courts both of the Aldermen and the Common Council, as well as the Court of Livery in Common Hall assembled, having power (although it has been rarely exercised) to dissolve them. Neither of these Courts can be holden but by his permission and direction. His presence (unless substituted by deputy) cannot be dispensed with in the Court of Common Council; neither may the proceedings of the Courts of Aldermen or Livery be carried on without him. So jealous have the citizens of London ever been of these rights, and privileges, and powers with which their chief Magistrate is invested, affecting as they do the liberty of the subject, that they have carefully restricted his office to the man of their own choice, so that no one can occupy the civic chair until he has been three times subjected to popular election. He is first chosen by the rate-payers and occupiers of property in his own Ward to preside as Alderman. Next by the suffrage of his fellow-citizens being liverymen of all the Wards, for the office of Sheriff of the City of London and County of Middlesex. He then becomes eligible for the dignity of the Lord Mayor, for which he is still chosen by the Livery at large, subject to the approbation of the Crown. It does not follow that an Alderman having served the office of Sheriff must necessarily become Mayor: in case of bankruptcy or compounding with his creditors, he would be passed over. Thus defended from abasement, thus dignified with powers, thus privileged, and thus exalted, is the chief Magistrate of this great city, by the Sovereign's favour, and the people's choice; and to this dignified position, the son of the humblest citizen may aspire.

E.

There were those who protested against the superstitions and impostures of the Roman Church before the Reformation, and refuted them by arguments dawn from Holy Writ, even in the thirteenth Century. They said of Romanism, that " it was a motley system of errors and superstitions, and that the dominion which the Popes had usurped over Christians, as also the authority they exercised in religious matters was unlawful and tyrannical. For the suppression of such opinions, which they called ' heresy,' the Dominicans and Franciscans were, before the Reformation, what the Jesuits became after that happy and glorious event."—*Mosh.* Cent. XIII. Cap. ii. Sec. 24, also Cap. v. Sec. 2.

F.

These " baneful effects" being as I had thought, lamented by all, I had not intended to make a note. But under existing circumstances, I am constrained to say, without being the apologist of delinquency in the clergy if it existed in their day, or the *neither hot*ness *nor cold*ness of the Church, nor yet daring to impugn the motives of those eminent leaders whom it pleased God to raise up in the last century, whether to awaken the Church and her clergy to more vigilance, or to scourge them for *lukewarmness,* or to *try their patience,* and prove their fidelity, (who can tell ?) it is within the legitimate province of a Minister of Christ to recur to the history of the past, and thence to direct his hearers to the inferences that may be fairly drawn, as they seem to bear upon the Church in the present age. But whether they be just or not, must be for the determination of others. The matters of fact recorded are, that Mr. Wesley and Mr. Whitefield, two Clergymen of the Church of England, either tempted or provoked to deviate from the rules prescribed for them, and to which they had obliged themselves, did form a Society independent of the Church, that they themselves soon afterwards separated from each other, and that they became leaders of distinct Societies. For his own division, Mr. Wesley formed a liturgy, in which he confesses he made what he called *some slight alterations.* These consisted of a rejection of the third, *eighth,* great part of the *ninth,* thirteenth, *fifteenth,* seventeenth, *eighteenth,* twentieth, twenty-first, *twenty-third,* twenty-sixth, part of the twenty-seventh, *twenty-ninth,* and thirty-third Articles. He rejected also the following Psalms, the 14th, 21st, 52nd, 53rd, 54th, 58th, 60th, 64th, 72nd, 74th, 78th, 83rd, 87th, 88th, 94th, 101st, 105th, 106th, 108th, 110th, 120th, 122nd, 129th, 132nd, 134th, 136th, 137th, 140th, 149th, mutilating others; and he expunged the greater part of " the Ministration of Public Baptism of Infants." " Many Psalms are left out, and many parts of the others, as being highly improper for the mouths of a Christian Congregation. JOHN WESLEY."

Bristol, Sept. 9, 1784. *Vide the "Sunday Service of Methodists."*

It is not my design to question his motives for these omissions; but without any breach of charity, they may be imputed to a desire to exclude those parts of our Liturgy, which supported not his favourite tenets.

In the early portion of his Journal, Saturday, the 16th of June, the year not being mentioned, Mr. Wesley says: "We met at *Fetter Lane* to humble ourselves before God, and own he had justly withdrawn his Spirit from us for our manifold unfaithfulness. We acknowledged our having grieved Him by our divisions, '*one saying, I am of Paul, another, I am of Apollos.*'"—Vol. I. That he also apprehended evil consequences from the course he had pursued, appears from his own Journal, "Wednesday, Oct. 25, 1786. I went to Brentford, but had little comfort there. The Society is almost dwindled to nothing. What have we gained by separating from the Church here? Is not this a good lesson for others?" "Jan. 2, 1787. I went over to Deptford; but it seemed I was got into a den of lions. Most of the leading men of the Society were mad for separating from the Church. I endeavoured to reason with them, but in vain: they had neither sense nor even good manners left—at length .... I told them, 'if you are resolved, you may have your service in Church hours. But remember! From that time you will see my face no more.' This struck deep, &c. I heard no more of separating from the Church." *Journal*, Vol. V. "Sunday, July 10, 1757. "Preached at a little village .... What was it which stopped their growing in grace? Why they had a well-meaning preacher among them who was inflaming them more and more against the clergy."—*Journal*, Vol. III.

The door of separation being once open, it will be seen how his apprehensions increased. Sunday, July 6, 1788.—"I fain *would* prevent the members here from leaving the Church, but I cannot do it ... if I cannot carry this point even while I live, who then can do it when I die?" He was right, for now may be reckoned as offsprings from the original Society, Arminian Methodists, Calvinist Methodists, Primitive Methodists or Ranters, Tent Methodists, Independent Methodists, New Methodists, Church Methodists, American Methodists, Warrenites, &c. &c., most of them having their chapels open during the hours of divine service in the Church, each deviating wider and wider from their founder's rules, provoking "a schism" which he never intended, breaking the bond of charity, and causing many to become indifferent to every form of worship. This cannot be more accurately described than in Mr. Wesley's own words. "If the people put ours in the room of the Church service we hurt them that stay with us, and ruin them that leave us, for then they will go no where, but lounge the Sabbath away without any public worship at all."—*Conference at Sheffield August 7th*, 1785. So true is this, that not long since having expressed my regret to "a lounger" that I never saw him at Church, he replied, "To tell the truth, there are so many sorts of religions, that I think I shall do as well with none." Another poor man who had followed the Ranters till he fell sick, knew

not whether Moses or Christ had lived first. After I had visited him some time and instructed him in the principles of Christianity, he said one day to me with great simplicity, "I have been thinking, Sir, that the Ranters are set against the Methodists, and the Methodists are set against the Calvinists, and the Calvinists are set against the Church, and the Church is set against them all; pray do you think that is right?" A volume of such occurrences might be detailed, so that without impugning the motives of Mr. Wesley, I may deem these to be amongst the "baneful effects" alluded to, and I hope I may be permitted to lament them.

G.

I am here constrained to quote from Mr. Whitefield's Journal.—"July 21, 1739. Went to St. Paul's and received the blessed sacrament, and preached in the evening on Kennington common to about 30,000 persons. . . . God gave me great power, and I never opened my mouth so freely against the letter-learned clergymen of the Church of England . . . I should not die in peace unless I bore my testimony against them. If I want to convince the Church of England Protestants, I must prove that their teachers do not preach or live up to the truth as it is in Jesus."

"The Scribes and Pharisees of this generation, (I mean the learned Rabbis of the Church of England,) will persecute the preachers and followers of our blessed Lord in these last days."—*Seward's Journal.* "The scarlet whore of Babylon is not more corrupt either in principle or practice, than the Church of England. Judas sold his Lord for thirty pieces of silver: the Archbishop (Tillotson) got a better price, perhaps thirty bags of gold or more."—Seward reports this of Whitefield, in his Journal, June 9, 1740.

"In a letter under date 19 August 1785, Mr. Wesley says, "For these forty years, I have been in doubt concerning that question: 'What obedience is due to heathenish priests and mitred infidels.' Again I submit still, though sometimes with doubting conscience to mitred infidels."—*Stephens's Magazine, Aug.* 1834.

It is hard to suppose that language such as this from leaders of such power and influence, could have been used without separating many members of the Church of England from their appointed pastors.

H.

"Owenism aims at sweeping away all existing forms of religious belief, and substituting for them a grovelling system of science, falsely so called. It does not spare even THEISM itself." Owen says, "it will be vain to attempt to form man to become a rational creature until he can be taught by reason to give up the absurd notions that his nature is bad, and that to become virtuous and happy he ought to act in opposition to it." *The Book of the New Moral World*, p. 25.

David says, *I was shapen in iniquity, and in sin did my mother conceive me.*—Ps. li. 5. Our Lord Jesus Christ declares: *If any man will come after me, let him deny himself.*—Matt. xvi. 24: Mark viii. 34; Luke ix. 23; and St. Paul writes: *They that are Christ's have crucified the flesh*, &c. Gal. v. 24. Owen says; "Man cannot be bad by nature, and it must be a gross error to make him responsible for what nature and his predecessors have compelled him to be."—*Idem*, p. 54. Our Lord Jesus Christ nevertheless teaches, that *the Son of Man . . . . shall reward every man according to his works;* Matt. xvi. 27; also xxv. 14, ad fin. David tells us, that God will be "*justified when he speaks, and clear when he judges;*" Psalm li. 4; see also Rom. v. 11, 12; Eph. ii. 3. But what of this? Owen says, (if we can believe his friends,) that "he found it necessary to denounce all the religions in the world as the offspring of ignorance, and told the public, in answer to written questions which were put to him, as to his belief of the Bible, that he believes it to have been written by men, and by very ignorant men too."—*Letter from Mr. Green, one of the Social Missionaries*, on p. 138 of "*The New Moral World, the accredited organ of the 'Socialists.'*" Christian Reader! *Utrum horum mavis, accipe;* Choose which you will. *If Christ be Lord, follow Him; if Owen, follow him.* These extracts are taken from the *Edinburgh Christian Instructor*, No. 15, for *March* 1839, Vol. ii.

I.

When comparing the zeal of these men with that of our countrymen, I do not see why we are to withhold from them credit for right intention according to the knowledge which they had, although we abominate their practices as opposed to charity and the Word of God. One great difference was, that the Church of Rome availed herself of the zeal of her enthusiasts, and turned it to her own account, not deeming it wrong, *to do evil that good might come* of it. The Church of England, on the other hand, discountenanced in her over zealous members what was deemed to be *out of order.*

K.

Extravagant usury, such as that which now adds to the distress of the commercial world, is expressly prohibited in Holy Scripture. It is one of those great offences for which national visitations are threatened. Ezekiel xviii. and xxii. Isaiah xxiv.

L.

"The political position of England is very critical; a decreasing revenue, commerce wholly at a stand still, and the money-market completely deranged; a pressure for money in America, and *business* bad. The trade with China entirely suspended, and the

most important part of it quite annihilated. Our West Indian colonies under great excitement, and the planters suffering severely from the difficulty of procuring labour; Canada requiring the presence of a large military force: a rupture in India apprehended; and, to complete the scene, the dread,—indeed the certainty,—that, if the Turkish-Egyptian question be not conducted with the utmost caution and discretion, an European war may be the result."—*Extract from Morning Chronicle, 17th Aug.*—And *shall there be evil in a city and the Lord hath not done it?* Amos iii. 6.

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A

SERMON

PREACHED AT

THE HOLY TRINITY CHURCH,

IN STOCKTON,

On the 7th of October, 1838.

BY THE

REV. JOHN COLLINSON, M. A.,

RECTOR OF GATESHEAD,

DURHAM.

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BIBLIOTHECA · BODLEIANA

A SERMON,

&c.

"AND BESIDE THIS, GIVING ALL DILIGENCE, ADD TO YOUR FAITH, VIRTUE."—2 *Peter*, c. 1, v. 5.

I AM desired to preach here to-day for the express purpose of promoting a collection towards defraying the expenses of your new church. Willingly complying with this request, I have selected a text, from which I hope to prove to your conviction that it is not an easy thing to be a Christian, according to the Gospel model; but on the contrary, that it is a work of labour, and such as will require all our diligence constantly exerted during all our lives, to approve ourselves faithful followers of our Divine Lord and Master. Consequently, if we expect and hope to receive a favourable judgment at the Eternal Tribunal, it is absolutely necessary for us in this proba-

tionary state, to collect diligently and to use thankfully, all the means of grace we can for improving our spiritual condition. One of the most obvious and most efficacious of these means must be the providing for the public worship of God, by the erection of suitable churches, furnished in a decent manner, wherein Divine Service may be performed with order and propriety by ministers duly appointed.

The opening of this first epistle of St. Peter is in sublime language. He states that the Divine Power of God and Christ had revealed to the Apostles exceeding great and precious promises, with a commission to publish them—promises which might even enable those who accepted them to become partakers of the Divine Nature. Language can scarcely go farther: and it is followed by my text, "and beside this, giving all diligence, add to your faith virtue or courage; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." For this very reason that the promises are so great and precious in Christ Jesus, you must strive all you can to obtain them, by a cluster of excellent qualities, which go hand in hand together, like a chorus or solemn procession. All

these qualities, in describing which language almost fails the Apostle, are to be heaped one upon another in the hearts and minds of Christians, as proofs that their profession of the Gospel is true and cordial: the corresponding works will shew, what nothing else will, that they are not slothful in faith, nor unfruitful in the knowledge of our Lord Jesus Christ.

I am afraid that there are persons who do not look at the matter with the seriousness and earnestness which the Apostle here prescribes—the matter I mean of their Eternal Salvation. I fear there are persons who suppose that the mere profession of the Gospel, or faith in Christ, will save their souls, however slight that faith may be, and produced in them by accidental circumstances of birth and education, without examination or reflection on their part, without any decided conviction of the truths of the Gospel, or any deep heart-felt sense of the necessity of a Saviour for fallen sinful Man. Such a superficial faith rather lulls men into ease and security, than excites them to good works; makes them contented with the name of Christians, instead of constraining them by a secret force on their consciences to approve themselves Christians by their lives and actions.

A man of this stamp may say, "I take up

the Bible, the New Testament, and believe in it generally. I will follow what class or denomination of Christians I please, and join myself to them with more or less strictness, according to my inclination: and no man has any right to ask questions on the subject, still less to condemn me. It is a matter between the Almighty and my conscience."

This kind of assertion, for it cannot be called reasoning, may silence if not satisfy men; but the question for serious consideration is whether it will satisfy God, according to the terms the Almighty has laid down in the Holy Scriptures for our obtaining his favour and the divine promises in Christ. What! the mere name and outward profession of Christianity satisfy our Maker, Redeemer, and Judge. It cannot be. I am not now alluding to insincere professors of religion, or to hypocritical pretences to it, both which transgressions carry their own condemnation with them. The present supposition we are upon is, not even that your faith is wavering, but that it is weak, idle, vague, leading to no good practical result. The world may say—ah! such a one is a good Christian, he is no man's enemy, he is charitably disposed, easy-tempered:—but I fear that the word of God calls such professors barren trees: if they produce leaves and blossoms it is

all—the fruit, the expected fruit is wanting. Will it not be required? If the Word of God be true, an abundance of fruit will be looked for where an abundance of seed has been sown.

If a husbandman had received a farm of the best quality, in which good seed had been sown, and rich fruit trees had been planted—and after some time you passed by, and saw the fences of this farm broken down, weeds springing up to choke the corn, the fruit-trees unpruned, unwatered, unprotected, you could not suppose that he had any right to expect a harvest. You would not blame the ground, nor the seed, nor the plants, nor the climate, but the husbandman whose folly and negligence had suffered the best things to run to waste and be spoiled. Thus it is with Gospel Truth in the minds of men: it cannot exist, it cannot grow, without the Divine aid of the Holy Spirit: but still unless Man gives his constant care and industry in cultivation, the grace and spiritual gifts bestowed will be all in vain: as the bounties of Nature are thrown away upon the idle farmer.

This cultivation consists in a careful, constant use of all the means in our power, that we may daily increase in godly Christian virtues. It is what the Apostle means in my text, by exhorting those who believe in the Gospel and have

hope in the Divine promises, to give all diligence, to attain more and more spiritual improvement. We may thank God that there is in the present age a sort of revival of religion; and one manifest proof of it is the number of churches which have been newly built, repaired, and enlarged throughout the country. I congratulate you on the good work you have here so far well accomplished; and have no doubt that you will persevere to the end with the same liberal spirit which has hitherto prompted your pious endeavours; so as to leave nothing short in making a decent provision for Divine Service. I think you must also feel it a subject of rejoicing and thanksgiving, that your business only extends to prepare a fabric suitably fitted up. The Church which is by God's favour and providence established in this kingdom, has taken care to supply a succession of persons expressly educated for the holy offices of the Ministry, who are prepared for their solemn work by a long course of appropriate studies, and by repeated examinations of their proficiency not only in learning and knowledge, but in expounding the Holy Scriptures and setting a good example of pious and virtuous lives to the flocks which may be under their charge.

Our Church has further provided a form of Prayer, and of Ecclesiastical Discipline, and there

is also here an Endowment for your Minister; so that after your building is completed, you have none of these things to seek, which are sometimes not procured without great difficulty, and long delay, and party-strifes: but when your vessel is once off the stocks, she is launched immediately into smooth water, with all her equipments complete. But in vain will have been the good out-fit, unless you are always watchful against accidents, and on the alert to keep all that is about you in the same good order and strength in which you have received it. My meaning is to allude not merely to this temple made with hands (which will, however, without your care fall to decay); but in a much more complete manner to the spiritual condition of your souls, which are the House of God. I wish to press upon you in the most earnest and affectionate manner, the necessity, the absolute necessity of unremitting vigilance on your parts, to guard against the temptations and assaults of the world, the flesh, and the devil, to prevent Sin from overwhelming you, and making shipwreck of your salvation.

The Church of England, we are bold to say, has taken as solicitous care to preserve the souls of her children, as any of those Christian Societies which differ from her. Has any Church good forms of prayer and articles of faith, to pre-

vent error and confusion? So have we. Has any Church the Holy Scriptures? So have we. Has any Church a Ministry duly appointed and qualified? So have we. I think in my conscience that the advantages in these three most important particulars are on our side; and if you will bear with me a little, I will endeavour to prove that this is so.

The Roman Catholics have public prayers in the Latin language. Judge yourselves, is this custom consistent with the directions of the Holy Scriptures and the practice of our blessed Saviour and the Apostles? Is it consistent with common sense? The prayers are the prayers of the priest only, not of the congregation, if they understand not what he says. How can they ask God to pardon their sins, to bestow particular blessings upon them—how can they offer up praises and thanksgivings—when all the while they know not one part of the Service from another, except by certain outward ceremonies, as the lighting tapers, the tinkling a bell, the changes of the priest's dress; and although the worshippers meet together, as there is no public understood form, two persons may be kneeling side by side, and praying for very different things, without that consent and agreement in their petitions, which our Lord has

deigned to promise us will ensure his personal presence and blessing.

Our Liturgy is so comprehensive that it includes all persons and the whole matter of devotion; and yet, at the same time, so particular, that every individual may find in it what suits his own case. It is truly Catholic on this account, and for the universal charity it breathes; and also because it has been compounded from the most ancient and generally received prayers of the Christian Church. The Book of Common Prayer is thoroughly scriptural; and many portions of the Holy Scriptures are interspersed in it. The language is beautiful, sublime, affecting, yet plain and easy to be understood, and is a standard of the true English style and our mother tongue.

Is there any one who would wish to exchange this written Liturgy for extemporaneous prayers? The best of these are prepared beforehand; they are only extemporaneous in appearance. Indeed I know not how any pious person could bring himself to rush into God's presence on the most solemn occasion of public worship, without preparation. Is it supposed that the Holy Spirit will inspire those who pray without book? and why not those who write prayers? I should rather say, that the composition of our Liturgy affords the

first model of devotional exercises the world has ever seen. If any human composition can lay claim to inspiration, this is it.

Whoever has heard the indigested incoherent harangues, sometimes poured forth as extemporaneous prayers, confused repetitions, unintellible and painful allusions, and expressions fulsome, disgusting, and ludicrous, must be glad to take shelter under the comfortable and refreshing protection of our prayer-book. In visiting the Sick we often find their attention, even in extreme weakness, revive at the sound of well-known forms of prayer, and particularly the Lord's prayer. I grant that the Service is not lively enough for all descriptions of persons: we want some of those imposing ceremonies, some of those bursts of enthusiasm, which, though they have led to errors, give an ardour and impressiveness to Divine Worship. The occasional chaunting of some parts of the Service, and good plain congregational singing, would greatly relieve the monotony of which I speak, and allow scope for the feelings to be exercised as well as the reason, in the worship of Him who endowed us with both those qualities.

The articles of the Church state that the Holy Scriptures "contain all things necessary to salvation," and are the only authority for religious doc-

trines: thus relieving us from all spiritual thraldom to human power. They are less exclusive than the articles of any other Christian Society, and those who make the strongest objection to them, do so on the ground that it would be better to have no articles at all, but to take the Scriptures themselves generally as the only bond of Christian union. But experience has shewn that this is impossible, that the differences in interpreting the Scriptures are so important, that an argument of this kind would be only hollow and superficial, and would lead to more confusion and contention than open decided separation. It is evident that the Almighty did not intend that we should all agree upon religious truth: differences are perhaps necessary to quicken our faith, to improve our knowledge, and animate us in the practice of Christian duties. Only let the Rivalry be open and generous, in a Christian charitable spirit; and then, as Mr. Edmund Burke observed on another occasion, our antagonist will be our helper, by provoking us to good works.

The Scottish Kirk professes to be especially Scriptural, and to have Jesus Christ for its only Head. Now this last expression is figurative, for Jesus Christ is not visibly present to direct their assemblies; they are not under a Theocracy

as the Jews were, when Jehovah manifestly governed their affairs day by day, by constant, sensible personal interference. The Scottish Kirk is really conducted by human agency; and Jesus Christ is the Head of that Church, as of our Church and of every true Christian Church, only in a spiritual sense. The reading of the Scriptures is in a great degree arbitrary in the congregations of Scotland, according to the will and direction of each minister; and occasionally no portion of Scripture is publicly read, except the text of the sermon. Now our Service provides that the Bible should be read nearly through in the course of each year, in the regular order and series of the books. Appropriate chapters are carefully selected for particular occasions: the two lessons for Morning and Evening Service, from the Old and New Testament, are often so arranged as to throw light, and afford a Commentary on each other; and the portions of Holy Scripture selected for the Epistle and Gospel of the Sunday, would alone supply a clear and sufficient knowledge of the history of our Lord and Saviour Jesus Christ and his apostles, and of those doctrines and precepts which are able to make men wise unto salvation, through faith in Jesus Christ. Facts bear us out in stating, that the Church of England brings forward the Holy Scriptures more prominently, frequently, and

a better digested and more comprehensive method, into the public Services of the congregation, than any other Christian Society; and in so doing, she acts upon the constant authority and best examples proposed in the Scriptures themselves. For as we find Moses first commanding the Israelites to obey the written statutes and ordinances under penalty of the Divine displeasure and consequent judgments for disobedience; so the Prophets make their strongest appeal "to the law and to the testimony:" and when the good king Josiah, by God's help, urged a revival of religion, he caused the Book of the Law (which had long been disused) to be publicly read to the people, and together with his subjects entered into a "solemn covenant before the Lord to keep his commandments, statutes, and testimonies, with all their heart and soul." At the restoration, after the Babylonish captivity, Ezra established the practice of reading the Scriptures publicly and regularly, which formed a suitable preparation for the coming of the Messiah, and familiarized the people with the expectation of the Redeemer, until the Pharisees introduced corruptions. Wherever the Bible has been lost sight of in public exercises of devotion, there the traditions of men have invariably sprung up in place of the Word of God. It is not too much to affirm, that at the present day the Church of

England by a constant reference to the authority and words of the Scriptures is, under God, the great preserver of Bible religion.

The third branch of the subject relates to the Ministry. In valuing ourselves on the government of our Church and Bishops, and their regular succession from the Apostles, we magnify, not our own persons, but our office. No man, saith St. Paul, taketh this honour to himself, but he that is called of God, as was Aaron; and God calls men to the Ministry, not now by miraculous gifts, but ordinarily in ways that admit of proofs before men qualified to judge, as of learning, diligence, and a virtuous and holy life. It is one of the saddest instances of presumption for men to take upon themselves the most solemn office in the world, the teaching of the Gospel, upon no other warrant than that they suppose to be an inward call. To argue the matter upon the lowest grounds, it is no slight advantage to trace the series of the governors of our Church in a regular line and order of succession up to the Apostles themselves. As an ancient pedigree is a proof of a distinguished family from generation to generation, so this chain of authorized Rulers from the primitive times, proves not certainly that they were all good men and without error, but that the channel has never been stopped for conveying

Divine Truth. Long before the bishop of Rome had or claimed to have any jurisdiction in this island, or indeed elsewhere over the Church, catholic bishops were established in Britain, who traced up to the Apostles, and 300 years ago, by God's providence, the Church of England reformed itself according to the pure Catholic primitive Model. It has been privileged to possess as much peace and good order within, among the different ranks of the clergy, as any Church ever exhibited, chiefly in consequence of the mild, paternal, but constant and effectual superintendence and control of bishops: and from the same cause the Divine worship and religious instruction of the people have been carried on in ten thousand Churches throughout the land, without any internal impediments from want of discipline, or unseemly contests and schisms. The authority has proved sufficient to keep the ministers steady in the faith, once delivered to the Saints, and to enforce canonical obedience.

The great thing that has been wanted has been to extend this ecclesiastical institution, which was framed for parishes which did not contain one fourth of the present population, so that there may be workmen enough rightly to divide the word of truth, and to distribute the bread of life to hungry souls.

This want you are well endeavouring to supply in this town by the present building in which we are met. I trust that your liberality will supply all the proper ornaments and accommodations of the House of God, which are given not because the Lord of heaven and earth needs any thing from us, seeing that all we have together with ourselves are his already; but in order to shew our hearty thankfulness for mercies received, our dutiful acknowledgments of our entire dependence upon God; feelings which lead us to be ashamed to spend our substance lavishly upon our own selfish convenience, while we dole out a niggardly portion for the worship of Him without whose blessing and protection we could have nothing. Let us imitate the piety of our forefathers, who strove to bring the offices of religion to every man's home. Remember also that your bounty will provide for something of a higher kind and upon a more enlarged principle than your immediate wants in this neighbourhood; for it will go to strengthen the National Church Establishment, which is not merely an expedient for instruction, but a continued act of religious homage and worship, a sacrifice offered to God on behalf of the sovereign and people of this land. While as a nation we humbly offer to the King of heaven and earth the tribute of our praise and gratitude, approach his throne with our united

prayers, with hearts disposed as one man to hear his word and to obey it, the love of Christ constraining us—so long we may rely upon his gracious promises that his protection will be extended to our beloved country and insure its prosperity. But if not—not. No policy, no power, no wealth, natural or acquired, can save that nation which disowns and forgets God; the sins of the people will recoil upon their own heads, and by a slow but sure process of events will bring about their own punishment.

This National Institution of Religion can only be established and preserved by a system, by a consistent code of laws enforced in an orderly manner by regular authority. Reform the Church, as much as you please, by real amendments; let the clergy be kept to their duties, by residence upon their cures, and an assiduous care of their flocks (and perhaps they rather want encouragement in the discharge of their ministry than reproof) but let the laity, who form a large portion of the Church, be persuaded to consider it part of their duty to God, for their own sakes and for the sake of their country, to continue this system in its efficiency by that affectionate and liberal support without which, humanly speaking, it must dwindle and wither away.

Finally, my brethren, we seek not yours, but

you. We want to have your hearts with us; that we may go hand and hand through this pilgrimage. Our desire is to win souls.

Therefore let me end as I began, by exhorting you to strive more and more to perfect in yourselves the Christian character. No doubt the foundation is the great thing; and other foundation can no man lay than that which is laid, Jesus Christ: but upon this foundation a man must take care what he builds, whether gold, silver, or precious stones, that is, a valuable and lasting structure, or wood, hay, stubble, light and perishable stuff, which cannot stand the trial in the day when "the Lord Jesus shall be revealed from heaven in flaming fire."

One man improves his house and grounds, another his farm, another his shipping, another his merchandise and traffic. Men of business are not satisfied unless they get on, and increase their gain. Let us all be persuaded to give our utmost diligence to amend ourselves, to improve, by God's grace, our stock of Christian virtues, by adding to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, brotherly kindness; and to brotherly kindness, charity.

T. Jennett, Printer, Stockton.

WHO ARE THE PERSONS AUTHORIZED TO PREACH THE GOSPEL?

A

SERMON,

PREACHED AT USK, OCTOBER XXIII, MDCCCXXXVIII,

AT THE ANNIVERSARY

OF THE

MONMOUTHSHIRE DISTRICT COMMITTEES

OF THE

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,

AND THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

BY

EDWARD, LORD BISHOP OF LLANDAFF.

WITH AN APPENDIX

ON LOGOMACHY,

AND ON THE DUTY OF BUILDING CHURCHES.

LONDON:

PRINTED FOR J. G. & F. RIVINGTON,

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1839.

BIBLIOTHECA · BODLEIANA

A

SERMON,

&c.

PHIL. i. 15—18.

"Some indeed preach Christ even of envy and strife; and some also of good-will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

MUCH error, and sometimes very important error, has, I believe, sprung from a hasty application of this passage, especially of the latter clause in it, to the circumstances of the Church in the present day. By some it has even been produced as an authority for not confining the preaching of the word of God to persons duly ordained and sent for that purpose, but as implying a free commission to all men, without inquiry into the soundness of their faith, the degree

of knowledge they possess, or their appointment by any ordinance of man to this holy work.

By others again, who have not gone this length, it has been regarded as an excuse for dissemination of Gospel truth, wherever the preacher may think it expedient, without regard to prescribed places and seasons, and the established order of any particular Church, provided the preacher be duly qualified by ordination, and by knowledge of the Scriptures, to perform this office well.

How widely at variance these opinions are, not only with the constitution of our national Church, but with all that we can collect of the practice and the regulations of the Church of Christ, in every part of the world, from the first establishment of Christianity for more than 1500 years, it is hardly necessary for me to prove. The fact is familiar to every person at all acquainted with ancient ecclesiastical history. If any thing be certain of those remote times, this at least is placed beyond dispute—that governors and superintendents not of equal authority were appointed over every Church; that the highest in authority regulated the proceedings when they met for social worship and for edification in the faith; that no man took the sacred office upon himself either of preaching God's word, or of administering the Sacraments, but was duly called to that office either by an Apostle, or by some one or more recognized as governors of the Church in which he was to minister.

There is a striking uniformity in these points, as far as they can be traced upwards, in all the Churches of the world—whether in Asia, in Greece, in Italy, in Africa, or in the western provinces of the Roman Empire. Independent as they were of one another, and differing in forms and matters of minor importance, in this fundamental character they all agree—that no man was held qualified to minister without appointment from the spiritual governors of his Church; and these governors were *Individuals*—whose lines of succession have generally been preserved in all the principal churches from their original foundation.

That this constitution should have prevailed in all of them, as we know it did in the first three centuries, without the approval and direction of the Apostles, no unprejudiced man can imagine. It is a fact which affords even more satisfactory evidence, than if the judgment of early Churches had been distinctly recorded, for this would have implied that some doubt or dispute existed of sufficient importance to call for their decision; but the silent progression of Christianity under this uniform discipline, in the midst of strifes, and heresies, and intestine feuds, brings with it an overwhelming conviction, that it is agreeable to the first injunctions given by our Lord; and that the Apostles took care, in all the Churches they planted, to provide in this manner for the maintenance of order, and unity, and internal peace.

True it is, as we learn more especially from St. Paul's Epistles, disorderly and ambitious persons often arose, sowing divisions, and disturbing this harmony, either introducing false doctrines and novel customs, or spurning controul, and disputing even his own spiritual pre-eminence and authority. But in no instance do these practices escape reproof. They seem indeed to have happened to them for examples, that we might be instructed through them, and not suffer the like natural passions and infirmities to interfere with our duty as members of the Church. In every instance he gives orders for the suppression of these enormities. And to the bishops appointed by himself, both at Ephesus[1], and at Crete[2], he delivers rules and principles of government, which plainly show that the choice and appointment of presbyters, and the correction of irregularities of every kind, was a part of their office, to be exercised with firmness whenever the case might seem to require it.

Still it has been a frequent endeavour in modern times to disparage this authority, and to show, from some insulated passages of Scripture, that much was left in the primitive Churches to their own management, and that individuals undertook the office of preaching without the appointment of any spiritual superior, and exercised it according to their own discretion. To this end the text I have chosen for this day's consideration has been adduced, as not only recording the fact, but expressing the joy of

[1] 1 Tim. v. 1. [2] Tit. i. 5.

the Apostle at the preaching of Christ, even by these means.

Now it is impossible duly to estimate the force of this passage, without adverting to the time and the peculiar circumstances under which this Epistle was written, as well as to the whole tenor of its argument. From a careful attention to these points, the inference drawn by any candid mind will be, that the Apostle is merely giving utterance to personal feelings, excited by the conduct of some unruly and self-willed teachers who sought to vex him, and to lower his authority; whereas he was resolved not to give way to any such feelings, but to put them down gladly to the account of that persecution which he was often called upon, and which he was ever ready to endure, for the sake of Christ.

It will be of use to state briefly the occasion of the Epistle. St. Paul was then a prisoner at Rome, in continual expectation of being brought before the tribunal of Cæsar, to whom he had appealed, when accused of stirring up the people against civil authority. His real offence was preaching Christ crucified, which his enemies the Jews represented as speaking against Cæsar. During his long continuance at Rome the church at Philippi had sent him supplies by Epaphroditus, who is now about to return thither, and to be the bearer of this Epistle.

It is natural then that St. Paul should write in a tender and affectionate strain to the Philippians, and

describe to them his situation, knowing well how heartily they would sympathize with his afflictions. They were the only church who had ever given this proof of their love and esteem. He is deeply moved by their kindness. He pours out his heart to them; and it is observable that from beginning to end there is not a single reproof or a single harsh admonition. He informs them that the afflictions he suffers for Christ's sake are aggravated by the unkind conduct of some who professed the Gospel; that his sufferings have nevertheless tended rather to the furtherance of the cause, inducing many of the brethren to preach boldly at Rome, as encouraged by his firmness under persecution, and being ready for love of him to suffer the same trouble. Others, however, (and here lies the difficulty,) others, he observes, preach Christ *of envy and strife, supposing to add affliction to his bonds,* and yet *herein he rejoices,* and will *continue to rejoice.*

Now if by the phrases preaching Christ *not sincerely,* preaching him *in pretence,* not in truth, be meant any false doctrine, any perversion of the truth, it is impossible that this could in any sense be an occasion of joy. That this *was* done in many places and to a great extent by judaizing Christians is certain—by men who taught that the law of Moses was still binding, that circumcision was necessary, and that justification came by the law: but whenever St. Paul adverts to these false teachers, it is always with expressions of severe condemnation, of deep

regret and pain; and it is to these probably that he alludes[1], in the latter part of this very Epistle, when he says that "many walk, of whom I have told you often, and now tell you *even weeping*, that they are the enemies of the cross of Christ[2]."

We must therefore at once discard the supposition as utterly untenable, that the preaching of Christ in conjunction with any false doctrine could be intended, when he declares that he *rejoices* in this mode of preaching. But in what then does he rejoice? That there are men so spiteful and malicious as to make even the Gospel of peace an engine of persecution? Can it be a pleasing spectacle to see men with Christ in their lips gratifying the malignant passions of their heart? Does he extract self-satisfaction from their envy and jealousy and enmity? Can he *mean* to boast (like the Stoic philosopher), that his serene and undisturbed temper enables him to look down with complacency on the low angry passions of his enemies, and laugh them to scorn? Nothing, surely, of this kind could find place in such a character as St. Paul's, chastened and purified as it was by the genuine spirit of the Gospel; a character, in which ardent devotion to the service of the Lord was blended with meekness, benevolence, and affection, and with all the milder virtues of which our nature is capable. No. There is not a single instance in which his per-

[1] See Whitby, in loc. [2] Phil. iii. 18.

sonal wrongs seem to have excited any bitter or vindictive feeling, acutely as he often felt the ingratitude and malice of men, much less shall we discover that haughty and disdainful pride which derives satisfaction from contemplating the sins of others, saying, with the Pharisee in the parable, "God, I thank thee, that I am not as other men are."

In this declaration then of joy under affliction, we trace merely the same sentiment which breaks forth again and again in his Epistles, not only when describing his own sufferings, but when exhorting the disciples to bear up against every kind of persecution. "For our light affliction," he tells the Corinthians[1], "which is but for a moment, worketh in us a far more exceeding and eternal weight of glory." To the Colossians he says, "I now rejoice in my sufferings for you, and fill up that which was behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church[2]." The sentiment indeed is coeval with the very promulgation of the Gospel. "Rejoice and be exceeding glad," said our Lord, "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake[3]." It is adopted accordingly, and frequently inculcated by all the Apostles in their addresses to the early Christians. When beaten by order of the chief priests, they departed from the council, rejoicing that they were counted worthy to

[1] 2 Cor. iv. 17. [2] Col. i. 24.
[3] Matt. v. 11.

suffer shame for his name[1]." "My brethren, count it all joy when ye fall into divers temptations," is the language not of St. James only, but of every inspired writer. And, in the full spirit of this animating principle it is, that St. Paul here professes to derive consolation even from those painful occurrences which attended his ministration at Rome.

Painful they certainly were, although not proceeding from open enemies, or from the common enemies of the faith; nay, probably more keenly felt on that very account, and calling for a higher degree of patience, and resignation, and forgiveness on the part of the sufferer. To see those, to whom we might naturally look for comfort and support in the hour of trial, fall away from us, and misrepresent our motives, and detract from our merits, and undermine our influence, causes perhaps in a pure and sensitive mind a more acute pang than the scourge or the sword of the executioner. There is a refinement in the cruelty which gives it an additional sting, a sense of wrong and unkindness from an unexpected quarter, which re-acts upon the mind with aggravated force, in proportion as it was unprepared for an attack so treacherous and unnatural.

When therefore we find the Apostle opening his heart to his beloved Philippians, and frankly communicating to them his sorrows and vexations, yet closing all with his usual reflection, that even this

[1] Acts v. 41.

shall be matter of joy, inasmuch as it is suffered in the furtherance of the Gospel, we behold the perfection of that heavenly principle which breathes throughout his writings, and we ought to pray for grace that we also may be able to imitate his example, if ever we shall be called to undergo a similar trial. The many proofs given in his Epistles, and in none more remarkably than in this, how susceptible his nature was of receiving *kind* offices from any of the brethren, may lead us to conceive how acutely he felt the *opposite* conduct; and how deep and sincere that devotion must be, which could rejoice even in such a sacrifice, when called for in his Lord's service.

That the vexations he here complains of were of this nature, not perversions of the truth of Christianity, there can, I think, be no doubt. They arose in a greater or less degree in all the churches that he planted. They are the natural offspring of human infirmity, of party spirit, and impatience of rule, and envy of a superior, and desire of distinction. In the present instance there was something peculiarly ungenerous; because he was then in bonds for the sake of Christ, his life in jeopardy, and his controul over the infant church in that great city thus materially hindered. To take advantage of these misfortunes, in order to supplant his authority, or to traduce his character, or to weaken his influence, was an act of meanness which it is painful to contemplate in conjunction with the preaching of the Gospel. Yet such

anomalies do present themselves not unfrequently in the early as well as in the later history of the Church. They are melancholy records of the corruption of the human heart, and they are written as warnings to Christians of all ages, not to presume to preach the name, or even the doctrine, of Christ in the spirit of faction or of personal ambition and independence; for however *others* may be benefited by this preaching, and receive the doctrine without partaking of the sins of the preacher, his corrupt motives, his uncharitable feelings, or his contempt of authority; yet to the preacher himself, it cannot be the power of God unto salvation. God may bring, and continually does bring, *good out of evil.* And we may rejoice in the good, although we reject and disallow the evil with which it is contaminated. But if we excuse the evil on this account, and encourage the commission of it, if we commend improper means for the sake of the end proposed, we become partakers in the sin.

This is the mistaken inference which is, I fear, often drawn from the passage before us. And as the error seems to prevail more especially at the present day, perhaps a more useful topic could not be chosen, or one more appropriate to the occasion of this day's solemn service. And however imperfect the demonstration may seem to be to contentious disputants, that none were ever justified in preaching the Gospel, except they were appointed by the authority of the Church in which they served,

yet I do not despair of convincing every candid mind, that wherever the Gospel has been permanently established, such is the only legitimate and *safe* course, and that no departure from it is justifiable, except in case of clear and urgent necessity.

In the scanty memorials left us in Scripture of the origin of the first churches, we are *not* indeed expressly told, that none preached the word but ministers ordained by the hands of the Apostles. In that of Rome we know that Christ was preached in the Jewish synagogues, and that considerable progress had been made in converting Gentiles, before any Apostle appeared among them; and although it is probable that many of these preachers obtained their commission from the Apostles at Jerusalem when they attended the annual festivals there, yet it should seem that no regular system of church discipline had yet been established in that city. St. Paul's Epistle to the Romans implies all this. He does not even address it, as he does many others, to the *bishops* and *elders*, and *rulers* of the Church, but *to all the saints*. He expresses a strong desire to impart to them some spiritual gifts, and we know that when he arrived in the neighbourhood of Rome, he was met and welcomed by a large number of *brethren*, at whose presence he took courage.

It should seem then that the exact model of church government was not yet prescribed, and that much was left to Apostolical authority there as in other places, to be regulated according to the condi-

tion and circumstances of each particular church. The same may be collected from incidental passages in the Epistles to the Corinthians [1], and Galatians [2]. We do not yet recognize that precise form of hierarchy, which soon became universal throughout Christendom; but what is much more satisfactory to a candid inquirer, we find submission to spiritual authority always enjoined, and the plenary right of an Apostle to regulate the Church firmly asserted, and steadily maintained.

Now, as this course corresponds with the origin of all communities and societies that have arisen among men, whose constitution, after they have arrived at maturity, is always traced up to certain principles once existing in a ruder form, and modified according to the change of circumstances and the exigency of the case, it is, I say, satisfactory to observe, that the history of the Christian Church is marked with the same character.

It would have excited just suspicion if we had been told, that the whole machinery by which a large and growing community was to be governed, had been applied from the beginning to its first elementary assemblages, and if men had been scrupulously forbidden to disseminate the truth, except under the same commission and the same titles, which were soon found expedient, in proportion as the multitude of disciples became more and more numerous.

[1] 2 Cor. xvi. 21. [2] Chap. vi. 1.

The order of Deacons was in fact, we know, created in this very manner. It grew out of the necessity which increased numbers imposed; and after this example, the Presbyters and Bishops, with other inferior officers, were appointed by the direction or with the approval of an Apostle, and adapted to the respective wants of each society.

Organized, then, as the several churches evidently were, in this gradual and progressive order, yet constantly assuming the same character, as soon as ever their condition could be said to admit of it, and to require it, (whether in Asia, or Greece, or Italy, or in the more remote provinces,) the conclusion seems to be irresistible to an unprejudiced mind, that this form of government is the only one which ever received the sanction of an Apostle; and that if the form had been at all accounted a matter of indifference, some examples *must* have arisen, varying in the nature or title of their ministers from the rest. The very instances given in several of the Epistles, of a disorderly and factious spirit in many of the infant churches, and their occasional resistance to Apostolic rule, afford the strongest moral evidence that such would have been the issue, if any diversity had been thought consistent with the Divine command; and the *total absence* of such varieties is reconcileable only with the notion, that all the Apostles acted upon the same principle, and all followed the same pattern; that this pattern was regarded as a fundamental rule, agreeable to the injunctions left them

by our Lord himself, and that no society of Christians was recognized as a genuine church which departed from it [1].

If, indeed, the Gospel were a thing not of practice, but of theory, addressed to the understanding only; if its doctrines and ordinances were presented to us merely as matters of curious and subtle disputation; a demand might perhaps be made for documents and direct proofs bearing upon this point. We might be perplexed with questions as to the precise definition of Bishop, of Presbyter, of Deacon, even of Apostle itself; for all these were words in common use, long before the appropriation of them to the offices of the Church [2]. But the great truths of religion are not to be thus handled: we look to the spirit, not to the letter of the law. That these titles were soon appropriated in the sense they now bear, through all the Churches of the Apostolic age, is an unquestionable fact. Away then with the frivolous cavil, or, rather, let us answer it after the example set us by our Divine Master, when a disciple thought to evade the spirit of his Commandment, saying, "And who *is* my neighbour?" The large and liberal construction put by our Lord upon this word is a standing commentary

[1] "That which is held by the universal Church," says Augustin, "and, *without having been ordained by any Council*, hath been always retained in the Church, is most truly believed to have been delivered by no other than apostolical authority."—*See Russell's Consecration Sermon.* Note E.

[2] See Appendix A.

upon all similar objections. They proceed not from a sincere love of truth, but from a spirit of contention and 'doubtful disputation.' To an honest and ingenuous mind, the argument that is gathered from a wide survey of facts, all conspiring to the same conclusion, is more instructive and satisfactory than the most rigid technical definition. From undeniable evidence we know, that for 1500 years the Apostolic ordinance of Priest and Deacon, under a common head or superintendent called their Bishop, was the standing rule of the Church; that none but heretics departed from this rule; that none even doubted of its Divine authority. And if ever a captious question deserved to be cut short with the rebuke, "Go and do thou likewise," it surely is that which pretends to invalidate a practice so introduced into the Church, and so long continued without dispute or interruption, by the frivolous enquiry, 'And who *is* theBishop[1]?'

But while we contend for this order as essential to the constitution and to the well-being of the Church, let us ever bear in mind, that it is a means only, subservient to a greater end; that the more tenacious we of the Priesthood are of our just privilege, and unwilling that any should usurp it uncalled, the more awful is the responsibility we voluntarily incur. When we hinder others from entering in, how grievous is the offence if we use not the key of knowledge ourselves! if we preach not to the world around us

[1] See Appendix A.

the whole doctrine of Redemption faithfully and zealously, in all its purity and all its power.

Whether our National Church has ever been justly chargeable with this neglect, whether the two large and ancient societies, of which we in this assemblage form an integral part, have hitherto put forth their full strength, and devoted themselves as zealously and unreservedly as they ought to the cause they profess, is not now the question: it would be idle and profitless to discuss it. That we are now however awakened to a just sense of the importance of that cause, of the force of its claims, of the urgency of its wants, of the vast field long opened and daily extending for its legitimate operations, is an undeniable fact. It has been evidenced by the expression of affectionate anxiety for the spiritual welfare of our colonies, such as never before actuated the public mind. These feelings have been manifested in a hundred ways, both public and private. They have burst through the ordinary forms of stated meetings; they have been recommended by the example of all the most eminent men among us in authority, in dignity, and in piety. They have called upon the nation with a voice like that of many waters, to do our Lord's work while we have time, and before the night cometh. They remind us of the distress which our brethren suffer, and which we are bound to relieve out of our own abundance. They cry aloud that a famine is raging among our own children settled in foreign lands, "not a famine of bread, nor a thirst for water, but

of hearing the words of the Lord." "They wander," (as said the prophet,) "from sea to sea, and from the north even to the east, they run to and fro to seek the word of the Lord, and cannot find it [1]."

Do not then, my brethren of the common faith, think that we come before you with any feelings of jealousy and rivalship against other Christian societies; but with a deep and firm conviction that the cause we plead is one which you are *first* bound to listen to. The persons for whom we intreat your succour are your own bones and your own flesh. They leave the land of their nativity, because it is too narrow for them; and with it they leave behind them, not merely its wealth, its grandeur, its arts, its learning, and the magnificent social fabric which ages of continued prosperity have enabled us to rear, but they leave that also, which assuredly is the glory of all lands, the provision made for the spreading of God's word, for the establishment and the increase of Christ's kingdom. To *them* doubtless are we bound, in the first place, to extend the right hand of fellowship—to freight their adventurous vessel with these stores—to minister first to *their* necessities, to give a charitable answer to *their* call, before we go abroad in quest of unknown objects for our bounty. If there be a superfluity of means, if there be enough for all, let all partake alike of our abundance; but be careful how you suffer the

[1] Amos viii. 11.

children's bread to be given to strangers, or your own family to be straitened through the generous adoption of more distant claimants [1].

In the channels through which the contributions we now solicit flow, there is no vague uncertainty, no waste, no mixture of things extraneous, and of doubtful character. What we know to be pure, and sound, and sober, in our own institutions, we endeavour to impart, and we are sure *will be* imparted by these means, to our distant brethren. The machinery is simple, is tried, is the same which we employ for our own benefit: and in the conveyance of these healing waters, to however remote a quarter, hardly a drop is lost.

Let not this appeal then be made to you in vain. Raise *your* voice to swell the chorus which already sounds throughout our land, and gladdens the hearts of those who have come forward as leaders and foremost labourers in the holy work. Give them some token of *your* approval and cordial good will, and may the Lord return to you an hundred-fold the fruit of your bounty, in the peace, and comfort, and joy, which every true believer feels in doing what he thinks will be acceptable to his Redeemer.

To Him, &c.

[1] See Appendix B.

APPENDIX.

APPENDIX.

A.

"*All these were words in common use, long before the appropriation of them to the Offices of the Church.*"—Pages 19—20.

If this unquestionable fact were duly considered, it would tend to silence much of the religious controversy by which every age is more or less distracted. It is curious to remark how great a portion of these disputes, even at the present day, are mere *logomachies.* After much angry and prolix contention, it is found that some principal term had been used in different senses by the contending parties,—a difference often slight and unnoticed, and not in general *requiring* notice, but in this particular dispute perhaps the very hinge of the whole question.

In order to guard against this waste of time and temper, it has been sometimes proposed as a wise rule, always to define with precision *in limine* the principal terms of the argument, and in the course of the treatise invariably to use these words in the same meaning. But this suggestion proceeds from an imperfect notion of the nature of language, and a crude idea of the doctrine of *definition.* In the first place, it would be impossible to find words enough to express our thoughts, if we did not make each of them serve a variety of uses, more or less differing from each other,—a variety which in general causes no confusion or mistake,

because the sense in which they are employed is made manifest by the context, or by that interchange of thought which has already taken place between the parties who employ them.

In the next place, this rigid confinement of words to one sense would be perfectly useless, if it were possible. It is only requisite, when after a little discussion we find, or we suspect, that *in the same process of reasoning*, a word is used in different senses, and that the difference, however slight, really *affects the argument*. In all such cases, *definition*, as it is called, or a discrimination of the two senses, is the proper remedy; and in general, among candid reasoners, it terminates the dispute to their mutual satisfaction. In all other cases such nice discriminations are frivolous and pedantic.

It is an excellent observation of Aristotle [1], that to demand a greater degree of accuracy in definition, than the nature of the subject about which we are reasoning *admits*, is the mark of an undisciplined or ill-instructed mind. To this rule however I would add one, which is even more important in candid controversy, viz. not to demand a greater precision in the use of a word than the particular argument in which it is used *requires*. As far as it is necessary to guard against *equivocation*, no care is too great, no distinction too refined: we must proceed even to what is called *splitting hairs*, provided the question is found (as is often the case after an acute investigation) to stand in need of this nicety of distinction. And as soon as this difference of meaning, however slight, is not only made apparent, but is found to have been the cause of difference in our conclusions, the dispute is either ended, or it assumes a new and a clearer form.

[1] Nicom. Eth. b. i. c. 3.

I have been led into these reflections, by observing how much there is of *logomachy* in many of the theological controversies recently maintained in our Church; and how greatly they are prolonged for want of that simple rule concerning *definition*, to which I have just adverted. This is a rule not introduced, as I believe, into any of the common treatises of logic; but it is worth more than whole pages of technical instruction. It requires candour as well as acuteness to employ it justly. *Definition* should always be subservient to the argument, not pretend to controul it. It may correct our use of *words*, it cannot alter or influence the *nature of the thing*. The thing we are reasoning about is independent of our speech; it is, and ever will be, just the same, whether we argue about it or not. And nothing is more rash in a disputant than to circumscribe beforehand the whole meaning of a word, which is, as the great master of practical rhetoric observes, to put a weapon in the hands of your adversary, or to tie a noose to confine your own limbs in the combat[1].

This advice, which *he* gives to one who reasons merely for *victory*, is equally applicable to him who seeks to establish the *truth*. Let him not think that *words* are *realities*. They are instruments only for communicating thought. If he detects a double sense in the use of a word, *which affects the conclusion*, he has done a service to all honest lovers of truth: but if he demands precision where it is unnecessary, or triumphs in exposing a looseness of phrase which no way impairs the argument, he betrays the meanness of his object: he acts the part of a fencing-master instead of a genuine soldier, he submits his judgment to arbitrary sounds, and seeks to subject others to the same thraldom. "Words," says Hobbes, "are the *counters* of wise men, and the *money* of fools."

[1] Cicero de Oratore, lib. ii. c. 25.

No man is more firmly convinced than myself of the apostolical succession of Bishops and Presbyters in the Church of Christ; and that it is the duty of every member of that Church to conform to this rule, and to submit to their spiritual authority. Yet I do not feel myself justified in saying, that without a Bishop there is no Church—that Presbyterian ordination is not valid—that without priests episcopally ordained, the sacraments cannot be administered, nor the Gospel preached. To decide peremptorily in such matters appears to me presumptuous and unwarrantable. To pronounce that those who depart from this rule are thereby excluded from the Christian covenant, I hold to be not only uncharitable, but impious.

Yet it is our duty to search out the truth to the best of our ability, and to adhere firmly to that which we believe to be true, "to prove all things—to hold fast that which is good." If any man, in a matter of this kind, acts against his better judgment, he is guilty of sin. If from prejudice, or passion, or levity, or personal disgust, or worldly motives of any kind, he violates that order which he believes to be established by divine authority, he offends against his own conscience; he disobeys the law of Christ. It is our part to warn, to admonish, to reprove him. Let God be his judge.

I know it is a wide-spread and prevailing error, especially in this part of the kingdom, to think that all sects are equally genuine branches of Christ's Church; and that individuals are at liberty to join that communion which they like best. It cannot be too often, or too earnestly inculcated, that this is not matter of *inclination*, but of sacred *duty*,—that there is such a sin as schism,—that each man is deeply responsible to the Lord for his error, if, trusting to his own judgment, he rejects the counsel of Christ's ministers,—still more, if, to gratify his own humour, he offends

against the rule of Christ's Church. There is no *medium* in this question. To separate is either a duty or a sin. That there *is* a Church, founded, and authorized, and spiritually governed by Christ himself, is as true as that Christ came into the world, and suffered and rose again. That he enjoined all his disciples to preserve the unity of his Church, is equally certain. What the precise limits of this Church are, and how they are to be described in words, may perhaps be questioned. We cannot attain absolute certainty in this, any more than we can in a thousand other questions of the gravest interest to mankind. But though we may hesitate to say what is *not* a Church—we are quite sure what *is* a Church. It is a fearful thing to leave a certain for an uncertain path. Reason, and duty, and self-preservation all conspire in the conclusion, that when we know what is right, we are bound to follow it, and if we cannot reach the perfect pattern, that we are in all cases and under all circumstances to come as near to it as we can.

Such appears to have been the opinion of the most eminent Reformers—even of those who established Churches without recognizing Bishops as a distinct and superior order. In the Augsburg Confession it is expressly said, that they earnestly desired to retain the order of Bishops, but that when none of that order would join them, they were compelled, against their wishes, to do without them. And Calvin's words are still more unequivocal:—"Talem si nobis hierarchiam exhibeant, in qua sic emineant Episcopi ut Christo subesse non recusent, ut ab illo tanquam unico capite pendeant, et ad ipsum referantur; in qua sic inter se fraternam societatem colant, ut non alio nodo, quam ejus veritate, sint colligati, tum vero *nullo non anathemate dignos fatear* si qui erunt, qui non eam reverenter summaque

obedientia observent."—*De Necessitate Reformandæ Ecclesiæ. Ed. Amst.* p. 60.

I am indebted for this passage to the Notes on Dr. (now Bishop) Russell's Sermon, preached at the consecration of the Right Reverend James Walker, Bishop in the Scottish Episcopal Church, in 1830. To this Sermon, and to its valuable Appendix, I would refer any one who wishes to see the argument for the apostolical institution of Episcopacy exhibited in the clearest and most compendious form, supported by the best historical evidence, and maintained throughout with candour, moderation, and charity.

To this Appendix I am also indebted for the passage from Augustin, quoted in page 19.

There is another treatise which I cannot but recommend, as placing in a just and forcible light the *duty* (not the *right*) of exercising private judgment in disputed questions of religion,—a duty which all men should practise according to their measure of learning or ability, but with a due sense of the risk they run, in trusting to their own judgment, when it differs from the general and uninterrupted doctrine of the Christian Church: I mean a Sermon preached before the University of Oxford, Nov. 11. 1838, by the Rev. Dr. Hawkins, Provost of Oriel.

B.

"*More distant claimants.*"—Page 23.

The claim here made in behalf of the *colonies*, applies with double force to the case of those *districts in our own country* where a similar want is felt. That in some mining and manufacturing districts this want exists to an excessive

degree, is notorious. In a few parishes of my own diocese, there are some of the strongest examples, such as Bedwelty, Merthyr-Tidvil, Trevethin, Aberystruth, and a few others, which were, within living memory, either thinly-peopled rural parishes or uninhabited wastes, but are now swarming with population. Had this population increased gradually through a succession of ages, the claim upon those who employ them, although equally well-founded, would not have been so striking or apparent. But the fact is, that myriads are collected and settled on these spots within the compass of a few years, for the benefit of individuals who derive enormous wealth annually from their labours. The provision made for their religious instruction and spiritual comfort bears no proportion to the demand. Not one-fiftieth part of the recently collected population is admissible within the walls of a Church. A few individuals only, of those on whom the claim justly lies, have hitherto done any thing towards a remedy for this monstrous evil. But I rejoice in the prospect which is at length opened of better things. A conspicuous example has lately been set by a new formed company, in whose employment many thousands have already been settled on what was a few years ago a solitary desert. The Directors of the Company are not only engaged in providing a Church with a competent endowment for the spiritual care of this people, but they have proclaimed in a solemn form their conviction of the obligation they lie under as Christians, to make this provision: and the great body of Proprietors have adopted the resolution and authorized its execution.

As Bishop of the Diocese, I here make my thankful acknowledgments to the Directors and Proprietors of the Rhymney Iron Company, for this noble declaration of their sentiments, and for the weight of their authority and example thus added to the cause of true religion.

The document which they have published will speak for itself. May it awaken a corresponding sense of duty in all who read it!

Report presented at the Annual General Meeting of the Proprietors of the Rhymney Iron Company, held on the 21*st November* 1838.

THE DIRECTORS OF THE RHYMNEY IRON COMPANY having taken into their serious consideration the opinion so generally expressed, at the last General Meeting of the Proprietors, that a CHURCH according to the laws of the established Church of England, and SCHOOLS for the education of the children of persons in the employ of the Company, should be provided,

Report, that they entirely concur in the opinion then expressed, and that with a view to promote an object not less their duty than their interest, they have had communications with the Marquess of Bute, Mr. Stacey, the Rector of Gelly Gaer, and other parties interested, and after fully considering that the Company having caused to locate on what were before almost barren mountains, a population of 8000 souls, and that number increasing daily, and nearly the whole of that population residing on the freehold property of the Company, in the parish of Bedwelty, in Monmouthshire, at a distance of nearly five miles from the parish Church, the directors beg leave to express their unanimous opinion, *that the Company are upon every principle, moral and religious, bound to provide and endow a Church*, for the use of the tenants of the Rhymney Iron Company, and others, and they recommend the Proprietors to authorise the Trustees of the Company, to convey in such manner as may be advised, so much of the freehold land of the Company as

shall be necessary, for the purposes of a Church, churchyard, and Minister's house and garden, and they recommend for the endowment of the same, that the Proprietors should authorize and order the Directors of the Company, from the funds of profits unappropriated in their hands, to invest in the years 1839 and 1840, so much money as will in these two years, purchase the sum of £2000, 3 per cent. consols, and £2000, 3 per cent. reduced, or such other securities of equal amount of income, in conformity with the regulations required by law for the endowment of Churches, to be for ever appointed for the maintenance of the Minister, and the repairs of the said Church.

And the Directors further recommend, that the Proprietors allow a subscription to be solicited from the public and private funds applicable to church building purposes, from the Marquess of Bute, the Proprietors, and all other well-disposed persons, for the means of providing the funds necessary for building the said proposed Church and parsonage-house.

The Directors consider the establishing of schools as a matter most essentially desirable, and although they would expect from any Clergyman who may have the appointment, an active and zealous co-operation in their management, they would consider the schools a property apart from the Church, and retain in their sole power the appointment and dismissal of masters and mistresses.

They do therefore recommend the Proprietors to allow them to allot so much of the estate as may be found necessary for the purposes of the schools, and that such sums as may be necessary for building the same and their appendages, may be taken at the discretion of the Directors from the funds of the Company for such purpose, and that all regulations for the creation and management of the schools,

shall for ever remain in the hands of the executive body acting for the Proprietors, and subject to their control.

HENRY ROWLES,
FRANCIS F. ROUGEMONT,
THOMAS WILSON,
HENRY EWBANK,
W. T. COPELAND,
WILLIAM THOMPSON,
JOHN PIRIE.

Rhymney Office,
21st November, 1838.

RESOLVED UNANIMOUSLY,

That the Proprietors do give their full approval to the Report of the Directors on the subject of the Church and Schools, and do hereby authorize the Directors and Trustees, to do and take all such measures as may be necessary to carry the said Report into full effect.

HENRY ROWLES, *Chairman.*

THE END.

GILBERT & RIVINGTON, Printers, St. John's Square, London.

MINISTERIAL RESPONSIBILITY IN EVIL DAYS.

A

SERMON

PREACHED IN THE PARISH CHURCH OF KETTERING,

BEFORE

THE VENERABLE THE ARCHDEACON OF NORTHAMPTON,

AT HIS

VISITATION;

HELD AT KETTERING,

ON TUESDAY THE 30TH OF APRIL, 1839,

BY HENRY CORRIE, M. D.

RECTOR OF KETTERING.

PUBLISHED AT THE REQUEST OF THE ARCHDEACON AND CLERGY.

KETTERING:
W. DASH, MARKET PLACE;
SOLD ALSO BY W. EDWARDS, AVE MARIA LANE, LONDON,
AND J. HATT, CAMBRIDGE.
MDCCCXXXIX.

BIBLIOTHECA · BODLEIANA

TO THE

VENERABLE WILLIAM STRONG, D. D.

ARCHDEACON OF NORTHAMPTON,

AND THE

REVEREND THE CLERGY ASSEMBLED AT THE VISITATION,

HELD AT KETTERING,

ON TUESDAY APRIL 30TH, 1839,

THIS SERMON

PREACHED BEFORE THEM, AND PUBLISHED AT THEIR REQUEST,

IS RESPECTFULLY DEDICATED BY THEIR OBEDIENT SERVANT,

THE AUTHOR.

SERMON.

Ephesians, v. 16.

"REDEEMING THE TIME, BECAUSE THE DAYS ARE EVIL."

The declaration of Jehovah to His ancient people, "I have chosen thee in the furnace of affliction,"* may be considered as prophetic of the state and condition of the church of God, in every age. Not, indeed, that every period of the Church's history has been equally afflictive, as it regards its position in the world; since it has been frequently permitted to remain unmolested by outward violence and persecution; but exemption from these trials has not always proved a season of blessing; for, when persecution may not have made outward havoc of the Church, yet, alas! schisms, and strifes, and divisions have, but too often, rent the unity of the body of Christ.

Much opposition had been manifested by Demetrius, and his fellow workmen, at Ephesus, who, in the spread of the Gospel, foresaw that their "craft was in danger of being set at nought, and the temple of the great goddess Diana despised;"† yet, it

* Isai. xlviii. 10.

† Acts xix. 27.

was against certain false teachers, who laboured to corrupt the gospel, by the imposition of ceremonial rites, and heathen observances, that the Apostle, more especially, warned the Ephesian converts. In a former chapter, he had exhorted them to be no longer as " children tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive;"* and, in the chapter from whence my text is taken, he urges them to a line of conduct, becoming their christian character. " Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: and have no fellowship with the unfruitful works of darkness, but rather reprove them."† " See that ye walk circumspectly, not as unwise, but as wise." Buying, seizing, every opportunity, " because the days are evil:"‡ On this account be, in your own character, and conduct, not thoughtless, " but understanding what the will of the Lord is."§

If such was the address of the Apostle to the Church of Ephesus, it appears no less applicable to ourselves, as Ministers of Christ's Church, whose lot has been cast in days, that are confessedly allowed to be evil.

In requesting, however, your attention, my reverend brethren, on the present occasion, to certain

* Ephes. iv. 14.
† ver. 8. 11.
‡ ver. 15.
§ ver. 17.

points worthy of our consideration, and as marking "the days" in which we live to be "evil;" I trust, that I shall advance nothing that will appear, in the most distant degree, to trench on the office of our ecclesiastical superiors, to whom occasions like the present afford opportunity of counselling and directing us, in our several duties and requirements. Nor, would I forget the respect and deference that is due from me, to so many my elders, and to all others my equals, in the Ministry; and though I should bring forward such subjects only, as our present circumstances render obvious to all, yet even, in that case, some good, I trust, will be effected, by that mutual communication of information and sympathy, which it is most desirable for those to cultivate, who minister at the same altar, and who must suffer or triumph together.

It must appear evident to the most cursory observer, that one of the most striking features of the present day, is the attempt to get rid of the open acknowledgment of God's Providence, in the government of the world, and in the ordinary affairs of life. If we consider some of the legislative enactments of late years, in a scriptural point of view, we have, I think, just grounds to fear, that this spirit, which first manifested itself in a neighbouring country, is fast spreading amongst ourselves. For example, the degrading of the Divine Institution of Marriage to a mere civil contract, is so pointedly condemned by our Lord, that it does

appear strange, that persons professing an entire subjection to New Testament appointments and institutions, should so earnestly have laboured to procure that degradation.* Again, the Registration of *Birth* instead of *Baptism*; of *Death*, instead of *Burial*; and the attempts to separate Religion from instruction, in certain proposed plans of National Education, have so direct a bearing on the moral condition, and consequently on the happiness of our country, as to demand our most serious consideration.

As it regards the *education* of the rising genetion, a system is suggested, in which, under the pleas of charity, and the union of all sects and denominations, the essential doctrines of christianity are required to be sacrificed. It is assumed, that in different individuals, different principles take an undue lead;—that, in every age, some one principle appears to have had a preponderating influence, which stamps a peculiar character on the conduct of individuals, and nations, so as to produce great national individual unhappiness;—that for the cure of such evils, education is the appropriate remedy; an education whereby the various powers of the youthful being, as they are developed, are to be trained to a healthy action, by some distinct knowledge of the properties of numbers, drawing, spelling,—perhaps the learned languages, composition, and natural philosophy are to form a

* Note A. Appendix.

part,—but, from which, in order to insure unity, religious instruction is to be excluded.

Moreover, the proposal of placing the education of the country under a Government Board cannot be considered, without some anxious thoughts arising in the mind of those who desire to make the Scriptures the rule of their conduct, when we find that proposal gratifying some of the most leading public men of the Roman Catholic faith, and all who are interested in the system alluded to; whilst, neither from the declarations of the government, nor from the acts of those who are friends of the proposed system, can it be, with any certainty, known that even the Scriptures of the authorized version are to be invariably used.

In whatever point of view, therefore, the proposed schemes of National Education present themselves, we cannot fail, I think, to discover that an attempt is about to be made to sever the education of the rising generation from those to whose hands it has hitherto been intrusted; to prevent the *Schools* of the people from being connected with the *Church* of the people, and the *Teachers* of English children from being associated in their labours with the *Clergy* of the English people.

In addition to all this, it is maintained, that some general act of the Legislature is desirable to take out of the court of Chancery the control of our charity funds, left for the purposes of education, and

to place them under the direction of a Minister of Instruction, in order that the *purposes* for which they were bequeathed, and the *rules* and *conditions* by which they were accompanied, may be *altered* so as to appropriate *all* charitable endowments for education to that state in its social progress, which they declare the nation has attained.

We have, therefore, great reason to fear that there exists in the minds of these parties, not so much a desire to give liberty of conscience to those who are anxious to have their children educated in the doctrines and discipline of their own sect, as a disposition forcibly to take possession of the endowments for education, in connection with the Church of England, and apply them to a system of instruction in which the comparative insignificance of contending sects will not be discovered, either by themselves or by others, but be all merged in the popish and liberal design of banishing pure Scriptural Education from the schools of our country.*

But another evil sign of the days in which we live *is the spirit manifested towards us, by those who, as to doctrines, profess to hold the "one Lord, the one faith, the one baptism."*† Professing to retain the same essential truths of Christianity, to love the doctrines we love, to worship the Saviour

* Note. Appendix. B.

† Ephes. iv. 5.

we worship, many have, nevertheless, allied themselves with the Church of Rome, on the one hand, and with the deniers of the essential Godhead of the Lord Jesus Christ, on the other; and, in fact, with every other class of men, whatever their religious principles, or even their moral character, may be, for the avowed purpose of rooting out the very name and remembrance of our Church from the land.

If we have been disposed, in times past, to regard the opposition of such persons as directed more especially against us as the Established Church of the United Kingdom,—protected, as a Church connected with the State, in the enjoyment of peculiar rights and privileges, by legislative enactments from which they seek exemption,—we are now compelled to change our opinions, and to consider that their designs are no less aimed at our destruction as a Church, than at our annihilation as an Establishment.

Few things can be more painful to a christian mind than to contemplate men professing to make the holy Scriptures the rule of their conduct, and claiming a foundation for their own religious systems on the Scriptures alone, who are, nevertheless, so blinded, either by ignorance or wilfulness, as that, with the Bible in their hand, and our Scriptural formularies before them, they do not scruple to denounce our Church " as a hindrance to the gospel."

It is a melancholy fact, our adversaries do not scruple to maintain, that "from the treatment which the Church of England prescribes, in the cure of souls, in her legally authorised forms, we pronounce her to be a blind guide, a physician of no value": that our Church is "calculated to make an impression on the mind very unfavorable to the interests of Christianity:" that "contrivance and mental manœuvering are necessary, in Ministers, in order to reconcile themselves to her requirements:" that "fanaticism is one of its peculiar characteristics:" and that "it is doubtful whether it is a true Church."*

These grievous accusations against our Church are put forth, not as the productions of some solitary spirits, in the bitterness of their animosity; but as the deliberate judgment of Dissenting Ministers, and others, who would feel themselves aggrieved by the suggestion of any doubts respecting the purity of their motives, or the piety of their characters: persons who profess to be the successors of the Henries and Wattses, and Doddridges of bye-gone days. But strange to say, these self-same accusers have abolished their own Church Covenants; declared statements of doctrines, as creeds and standards, to be obsolete and unscriptural; and, in a recent publication of their principles of religion, and their rules of Church order and discipline, have given proof of aberration from the statements of their predecessors, as it

* Library of Ecclesiastical Knowledge, Vol. iv. p. 305. 307. 310. 317.

regards the doctrine of the holy and ever blessed Trinity.* Whilst professing to belong to true Churches of Christ, they have reduced their bond of union to the mere acknowledgment of the Divine authority of the Holy Scriptures; and though they maintain the principle that no human authority can be admitted in matters of religion, yet they have so entirely constituted their societies on human authority, as to be dependant for all that concerns them on the will of the majority.

Hence they have only the choice of interminable discussions or incessant separations; and though Christ commanded his disciples to "love one another," and prayed "that they all might be one,"† and St. Paul exhorted all Christians to be "perfectly joined together and that there should be no divisions amongst them,"‡ yet they declare any member or number of members to be at liberty to renounce the communion of any Christian Church, and set up another system, whenever the separating parties feel inclined to do so." Schism they define to be a mere "ecclesiastical scare-crow," and division amongst Christians they regard as a sacred duty. In a word, we find that the will of man makes

* On comparing the Savoy *Declaration* of the faith and order owned and practised, in the Congregational Churches of England, with the *principles* of Religion, &c. unanimously adopted at the Congregational Library, London, 7. 8. 10. May, 1833, it appears that, in defining the doctrines of the Trinity and Incarnation, the latter document seems studiously to omit the word *Person*.

† John xvii.

‡ Cor. i. 10.

their societies: the will of man regulates them: the will of man unmakes them: and it is to such deplorable subjection to the will of a majority, such absolute prostration of Christian unity before human prejudice and feeling, this sorrowful contravention of the Saviour's last prayer, that the parties, of which we are speaking, are labouring to bring the Church to which we belong; declaring it to be their intention never to recede from their design till they shall have witnessed its accomplishment.*

Another subject to which I would request your attention, as marking "the days" to be "evil," is the *great increase of Popery*.—Now, when it is remembered that the Romish Sect, in England, arose in the reign of Queen Elizabeth, and that for sixty years afterwards it had no superintending Bishop, that, so far as this country is concerned, it dates its origin in the year 1623;—for neither by descent nor ordination is it connected with the Ancient Church of these realms, nor do the Popish Bishops, in England, to this day, bear any but foreign titles of diocese;—yea, that so recently as the year 1792, there were not thirty Roman Catholic chapels, in Great Britain, and not one Roman Catholic College, whilst, at the present day, there are no less than five hundred and thirty two Chapels, and forty three in the course of erection, ten Roman Catholic Colleges, and sixty Roman Catholic Seminaries of Education, besides Chapel Schools, we must, I think, confess, however unwil-

* Note C. Appendix.

lingly, that there is an alarming increase of Popery in the land. A slight attention to the accounts published by the Romanists themselves, corroborated as they are by Protestant statements, will convince any man, that there has scarcely been any period, in the history of our country, more marked by the activity of the Church of Rome, in propagating its soul-destroying doctrines in our land, than the present time. The whole energies of that community, and the funds of the Propaganda, it is said, are concentrated on this country and our colonies. The Romanists are now making decided and bold aggressions on us. It is the subject of boast that their Chapels in London are "filled with Protestants, and that frequent conversions take place. Controversy is very warm, and finds eloquent men to conduct it. They attack the Church established by law, with a force that astonishes every one who remembers that, not many years ago, the (Roman) Catholic worship was interdicted, and permitted only in Embassy Chapels."* Their Priests are assuming the title of parish Priests, even in England.† Popish processions have taken place, in several of the large towns, and that wretched mummery called the procession of the host has occurred, in a neighbouring county ‡

* The London correspondent of the Cronique de Paris, Midsummer, 1838, as quoted in Frazer's Magazine, March, 1839.

† Priest Wolfrey signs himself "Parish Priest of Grace Dieu and Whitwick."

‡ See Leicester Newspapers for June, 1838.

Nor have our Colonies escaped. In "the Laity's Directory" for 1839, published under the authority of "the Vicar Apostolic of the London District," it is stated that "under the protection of Her Majesty's Government the British Colonies, east, west, and south, have received new Bishops, and Vicars-general: all of whom, as well as in Australasia, are supplied with a well selected accession of assistant Missionaries."—The present respected Bishop of Australia, in a letter recently addressed to the Society for promoting Christian Knowledge, writes "Protestantism is much endangered in this colony. The efforts of Rome, in this country, are almost incredible. It is traversed by the Agents of Rome. I earnestly desire means of counteracting their machinations. The Protestant schools can be maintained no longer; and a grant is required to maintain schools in connexion with the Church, and the Churches themselves." Nor is it in the colonies alone that we encounter their opposition. There is scarcely a country, where the Church of England has a Mission but where the Church of Rome is also seeking to establish, or has established, an entrance in order to counteract, as far as possible, the propagation of the gospel among heathen nations.

In a word, a machinery is now in complete operation for the desecration of our country, and her colonies; and should not these efforts of the Church of Rome be met by commensurate exertions, on the part of Protestants, we shall, ere long, have to rue our supineness; and those who shall succeed us will, in their generation, have to mourn over our

folly and indifference in the loss of their civil and religious liberty.*

But, whether the evils from without, to which I have adverted, may or may not have arrested our attention, yet, I feel persuaded, my reverend brethren, that there are certain movements, within our own body, which cannot have escaped observation. The controversy recently called forth, by certain publications emanating from some of our brethren in one of the Universities, is far too important and extensive to be entered on, however summarily, on an occasion like the present. It may, nevertheless, be permitted me to observe, that if it be the means of leading us individually to examine, more accurately, the claims which the polity of our Church has to be classed with that of the Apostolic age, much good may result from it. But, if we are led, by the influence of learned and amiable men, to invest the opinions of the Primitive Church with an ideal perfection, and an authority they never possessed,—if we allow ourselves to imagine that the higher we ascend towards the Apostolic age, the greater truth, simplicity, and purity will be found in the Church of Christ,—we shall, I apprehend, find ourselves mistaken. Nay, the evils that existed in those Churches, to which the inspired Epistles of the New Testament were addressed, ought to teach us not to be surprised, if we discover that some of the grossest errors, both in doctrine and practice, that

* See an account of the Establishment of a Catholic Institute of Great Britain, in the Roman Catholic Laity's Directory, for 1839.

ever polluted the Church, had their origin in the first Centuries. Whilst, therefore, it is most necessary and important fully to understand, admit, and, in their proper season, strenuously to insist on, many of those strictly Church principles which our Oxford brethren, in common with their nonjuring predecessors, maintain, and which, of late years, have been greatly lost sight of; yet great danger may be apprehended from a blind adoption of many of their theological opinions, under the persuasion that they are sanctioned by Apostolical authority, or Catholic antiquity. Many of their opinions, indeed, seem capable of being distinctly traced to an evil which, in our days, is much too prevalent, both in some of the members of our own Church, as well as in those who have separated from her; an evil which I know not how to describe better than by designating it *the abuse of the right of private judgment.* Few, comparatively, are subject to the judgment of our Church, to the extent they ought to be: Hence the disposition, in some, unduly to *exalt* the writings of the Fathers; and, in others, a tendency as unduly to *depreciate* and *reject* them. It appears to me that we may accept the whole of the writings of the Fathers as evidence of matters of fact, or of the opinions in theology that were current in their day: but, as to their private opinions, or to their interpretation of Holy Scripture, whilst giving them every reverence due to the judgment of holy and learned, but, in many instances, fanciful men, we must, nevertheless, in all cases, judge of them as we would judge of

the opinions of modern commentators, namely, by bringing them to the test of the Canon of Scripture itself. If, on the other hand, we attribute a commanding authority to the writings of the Fathers, and be not under a scriptural subjection to the decisions of our own Church, we may invest the opinions and doctrines of any age, with an orthodoxy and an authority, they do not possess, and ascribe to certain actions a degree of sanctity, considered worthy of imitation, which, if received and copied, only leads to the absolute adoption of error, instead of truth, and may prove to many a voluntary humility and will-worship most ruinous to the soul.*

But I pass on to consider, secondly, *our Duty:* "*Redeeming the time.*" It is of infinite moment, both to ourselves, and the people committed to our charge, that, in these "days of evil," the line of conduct pursued by us should be corresponding with the dangers threatened, and with that object which we believe Jehovah has destined his Church to accomplish. Philosophers and statemen, in their plans for promoting the happiness and ameliorating the social condition of mankind, have reference only to the present world; but, it is our duty, as Ministers of Christ, to contemplate all around us in the light of eternity; to look on our fellow men in the view that the holy Scriptures give us of their condition; to act towards them, as beings destined to live for ever; and yet as, by nature, lost and perishing in sin. In proportion as we rise to the

* Note. D. Appendix.

dignity and responsibility of our office, will be our vigilant care of those committed to our charge; and in nothing will our care and vigilance be more required, than in directing our efforts to drive away all erroneous and strange doctrines contrary to God's word". In order to this, we shall have to exert ourselves, both individually and by Diocesan combination, to impart to the rising generation, an education as extensive as our means will permit, but based on solid Scriptural foundations, and in strict conformity with the doctrines and discipline of our Church.

Who can look around, on the ignorance and impiety of the great bulk of mankind, without feelings of pain and distress, and a desire to ameliorate their condition? Yet experience proves how little can be done, by education merely, to elevate man's moral character. The learning, and elegance, and refinement of Greece and Rome did not emancipate them from the most senseless and degrading superstitions; and, to bring the subject nearer home, what, it may be asked, has education, separated from Scripture, effected on the more intelligent portion of the Roman Catholic community? Nothing, as it respects their emancipation from spiritual ignorance and priestly despotism! Education may accomplish much in checking the evil actions to which men are prone, and in putting a restraint on the turbulent affections of the human mind; yea, the course of the life may be greatly changed by it. Yet, that change too frequently appears only in the somewhat more refined form which education gives

to selfishness and sensuality.—The disease of man's nature remains uncured; the soul continues in all the wretchedness of its moral disorder, unless the Gospel of Christ, accompanied by the gracious influences of the Holy Ghost, changes the heart, reforms the conduct, and gradually weakens all those corrupt inclinations from whence outward evils proceed.—A solid Scriptural education is the best and only sure friend of social and national happiness. Other principles may produce occasional acts which look like virtues; but it is true religion alone that can inspire men with an uniform love of their duty, and render them good neighbours and good citizens. "These words," said the Lord to Israel, "which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up: and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and upon thy gates,"* in order that, as the Psalmist declares, "the generations to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments; and might not be as their fathers, a stubborn and rebellious generation; a generation

* Deut. vi. 6—9.

that set not their heart aright, and whose spirit was not steadfast with God."*

Nor, in this education, must the constitution of the Church of England be overlooked, in its orders and government. This has been too long neglected by us; and from this cause, amongst many others, have our opponents gained great advantages. We have not inculcated, on the minds of our young people, the Scriptural character of our Church, and the Divine authority of our Ministry: we have not instructed them, in the Scriptural fact, that the first teachers of the New Testament Church consisted of three orders; and that to the highest of these three orders exclusively belonged the powers of ordination, mission, and of clerical discipline: we have not pointed out to them, that though there were, in the Church of Jerusalem, holy men, filled with the Holy Ghost and endued with wisdom, yet that not one of them ventured to serve tables till they were appointed to that office, by the Apostles, with prayer, and the imposition of hands:† we have omitted to shew them that the principle of independency is not recognized in the New Testament, but that the Church of Jerusalem claimed jurisdiction, both in matters of doctrine and discipline, over the Churches of the Gentiles.‡ We have failed to remind them that the overseers of the seven Churches of Asia, men who were not themselves

* Psa. lxxviii. 5—9.

† Acts vi. 2—6.

‡ Acts xvi. 4.

amongst the number of the Apostles so called, are, nevertheless, declared to be stars in the right hand of the Eternal God.* We have not impressed on their minds that, previous to the sixteenth century, the historical fact of the Divine appointment of Episcopacy had never been disputed by any Church or by any community bearing the Christian name—for it is a remarkable fact that not only in the eastern and western Churches, in the patriarchates of Antioch, Byzantium, and Alexandria, but also amongst the numerous societies who *rejected their doctrine*, and disowned their authority, the three orders, of Bishop, Priest, and Deacon, were established and maintained. We have not informed them, that Calvin and Luther, though ejected from the Church of Rome, became Presbyterians not by choice, but from a supposed invincible necessity. We have not informed them that the opponents of episcopacy, even in the present day, are constrained, in defence of their own systems, without proof or hint from Scripture, to take for granted that the whole apostolic function, as distinguished from that of Presbyters, was transient; to assume that because the term Bishops is applied, in the New Testament, to the second order of the Ministry, there is no higher order mentioned; and to assert that no individuals but the proper Apostles had such authority over Churches and their Clergy after their affairs were settled; and yet that both the epistles to Timothy were meant for all the Clergy in Ephesus:— so that, by their admissions on the one hand, and their restrict-

* Rev. i. 16—20. ii. 1.

ions on the other, we have the advantage of knowing that our Ministry has, at least, an Apostolic model.

Thus, from our carelessness and indifference, respecting these matters, and their ignorance, many it is to be feared, have left our communion, under the conviction that they were leaving a corrupt and unscriptural Church for a pure and holy brotherhood.—Not, indeed, that the neglect of a christian and scriptural education has been confined to the Church of England. A late eminent Dissenting Minister was constrained to confess, with "a degree of warmth," as he declared, "bordering on bitterness, grief, and indignation, that out of above five hundred young persons, of all ages, that had come under his care, he had never had *one* youth who had been instructed in the solid evidences of the Christian Religion, by his parents or tutors;" and "after above half a century," adds a writer of the present day, who quotes the above declaration, "the evil complained of is but partially remedied."*

We are, however, encouraged, on another ground, to direct our attention to the education of the rising generation, namely, from the results that, as our adversaries confess, have followed our exertions. "Many parents," say they, "who admit the Establishment to be exceedingly wrong, who have themselves practically forsaken its worship, and who, in con-

* The late Mr. Ryland of Northampton: see Library of Ecclesiastical Knowledge, Vol. I. Tract on the present state of Religion, &c. p. 41.

sistency must wish their children to follow their own footsteps, in order to save a few pence per week, send them to National Schools, where they are sure to learn many unscriptural doctrines; whence they are taken, every Sabbath, to episcopal worship; and from which they mostly come out with contempt for dissenting worship, and after having been thoroughly initiated into practices detrimental to the well being of both body and mind."*

To a zealous, and active superintendence of education must be added by us, a bold uncompromising declaration, in our public teaching, of the great doctrines of the Gospel, as exhibited in the Articles, Homilies, and Liturgy of our Church. These were mighty, through God, in casting down the strong holds of Popery, in former days; and they will, under His blessing, be no less successful, in arresting its present progress; and in preventing the extension of dissent. There is no part of the universal Church which, so far as it looks to any human interpreter, has so much of the pure Gospel, in all its services, as the Church of which we are Ministers. With an Apostolic Ministry, and a worship primitive, she presents the Gospel unmutilated before her people. The Gospel is inseparably and unalterably embodied, in the perpetuity of her standards. Those standards are laid on her Ministers, who are bound, either to declare the whole council

* Library of Ecclesiastical Knowledge, Vol. iv. p. 322.

of God, or to carry a woe, on their conscience, to the judgment seat of Christ. Whilst anti-liturgical communities are losing the Gospel, and declining into anti-christian heresies,* our Church contains, in her scriptural and unvarying formularies, a principle of continual reviviscence. Amidst much outward persecution, therefore, she is growing daily into fresher life, and more exalted self devotion. The Eternal Spirit of all light and truth is, I trust, teaching us to carry forth her saving influences to all around; and has destined her to act a conspicuous part, in the salvation of a lost world.

But, it remains for us, my reverend brethren, whilst contemplating, either the evils that threaten us, or the prosperity that awaits us, to take heed that we ourselves are instrumental in averting the one, and in promoting the other. In doing this, we must be careful that, neither in character or conversation, in employment, or even in lawful recreation and amusement,—if amusements can be permitted to a Clergyman—we give any just occasion to the enemy to blaspheme, or to say, "there, there, so would we have it."† The Ministry of reconcilation has been committed unto us. Let us see to it that the gospel is, in our preaching, what it is intended to be in itself. Let it not be so preached by us, as to become a salvo to the consciences, and a pacifier of the anxieties of the wicked; instead of

* See Murch's History of the Independent and Baptist Churches.

† Ps. xxxv. 25.

being "the power of God unto salvation."* The Lord Jesus Christ came down from heaven to save sinners. He has laid his commission on us, and commanded us to go forth and "preach the Gospel to every creature."† In this great work, in this noble undertaking—a work and an undertaking worthy of the best energies of the highest Archangel before the throne of the Eternal—we therefore must follow our Lord, "through honour and dishonour, through evil report and good report;"‡ and if "the days" should prove so "evil" as to cause us to "suffer shame for His name,"§ we must not shrink back from the ignominy.

But, whilst loving our Church as that sacred treasure-house in which God hath deposited his saving truth, and as "built on the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner-stone,"‖ let us remember, that not even the best zeal for her forms, nor the most enlightened devotion to her episcopacy, can become a substitute for our faithful and prayerful labours, as Ministers of the Gospel. The Church is not a saving Institution *in* and *of* itself. It becomes the instrument of salvation, only through the blessing of the Holy Ghost: whose blessing is chiefly bestowed in answer to fervent persevering prayer; and in giving testimony to a faithful and uncompro-

* Rom. i. 16.
† Mark xvi. 15.
‡ 2 Cor. vi. 8.
§ Acts v. 41.
‖ Ephes. ii. 20.

mising preaching of " Jesus Christ and him crucified ;"*—an unreserved proclamation, to our fellow sinners, of " the unsearchable riches of Christ."†

* 1 Cor. ii. 2.
† Ephes. iii. 8.

APPENDIX.

Note (A.) Page 8.

In the remarks which I have made on the subject of Marriage, I do not mean to insinuate that the spirit which manifested itself, in the neighbouring kingdom of France, has so far prevailed as to obliterate the general conviction that marriage is more than a civil contract: doubtless, many, who earnestly sought to effect the recent alterations in the marriage laws, had no idea of detaching the celebration of that rite altogether from religion, altho' it has been brought to pass, by their means and influence, that the Law now permits parties to contract marriage without even so much as the recognition of God:—the evils, however, which the alteration in laws affecting marriage, by making it a civil contract, brought upon that unhappy people, ought to be regarded by us as a most solemn warning: In this view Sir Walter Scott's remarks, in his life of Napoleon Buonaparte,* are striking and instructive.

"Intimately connected with these laws affecting religion, was that which reduced the union of marriage, the most sacred engagement which human beings can form, and the performance of which leads most strongly to the consolidation of society, to the state of a mere civil contract of a transitory character, which any two persons might engage in, and cast loose at pleasure, when their taste was changed, or their appetite gratified. If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful or permanent, in domestic life, and of obtaining at the same time an assurance that the mischief which it was their object to create, should be perpetuated from one generation to another, they could not have

* Vol. ii. p. 307.

invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation, or licensed concubinage."

Note (B.) Page 10.

NATIONAL EDUCATION.

As I have ventured to object to the System of Education that appears to have received the sanction of government, it is only just that some statements should be offered of what that System is, and of what appears to be the more objectionable features of its principles and details. In doing this I shall refer to three Documents. 1st. The Letter of the Secretary of State, Lord J. Russell, to the Marquis of Lansdowne, dated Whitehall, 4th February, 1839. 2nd. The Minute of Privy Council, presented to the House of Commons, 11th April, 1839.* 3rd. The Publications of the Central Society of Education. These last-mentioned are, it is true, not the authorised document of Government, but they may be taken as an exposition of the System developed in the former two:—and when it is recollected, that several of those Members of the Government whose names (Lord Lansdowne and Lord J. Russell) appear in the Government Plan are Members of the Central Society of education, the connection is not one which they would wish to disavow. At any rate, there is such a similarity of view, both in principle and detail, between the public docu-

* Since the above was written, and while these sheets have been passing through the press, another Minute of the Committee of Privy Council for Education has been made public, in which, altho' the scheme of establishing a Normal School, on the principles stated in the former minute, has been for the present relinquished, yet, it is provided that the Board shall have the power of making grants of the public money, not only to the two existing Societies,—the National Society, and the British and Foreign School Society,—but also in any other cases, according to their discretion: thus, I fear, insidiously contriving what they have not found it expedient, to attempt openly—whilst public opinion is so unequivocally expressed against them, in numerous petitions to the House of Commons—namely, the support of the Legislature to Popish or Socinian Schools, and, in short, if the said Board think proper, to Schools from which, either the Scriptures are altogether excluded, or used in corrupt versions, and mutilated extracts.

ments and the publications of the Central Society, that one is almost temptedto believe, that—if not drawn up by kindred hands, or extracted from the publications, at least,—the Government plan meets the views and wishes of the Committee of the Central Society.

1st. From the letter of Lord J. Russell to Lord Lansdowne, already referred to, we learn that " a Board or Committee for the consideration of all matters affecting the education of the People" should be formed, consisting of

The Lord President of Council,
The Lord Privy Seal,
The Chancellor of the Exchequer,
The Secretary of State for Home Department,
The Master of the Mint.

This Board is to have the Controul of all sums voted by Parliament for education in England and Wales:—and its first object is the establishment of a Normal School, in which a body of Schoolmasters may be formed, and the best modes of teaching be introduced. In such Normal School, four principal objects are to be kept in view.

1. Religious Instruction,
2. General Instruction,
3. Moral Training,
4. Habits of Industry.

Three conflicting systems and parties in education are named; those who would connect education with the Creed of the Established Church, those who would inculcate religion but without a creed, —and those who dissever education and religion entirely.—Among these parties and systems the Board is to be an arbiter. It recommends that Pauper Children (through poor laws,) and the Children of Criminals, should be taken under the educational controul of the Board.

2nd. The Minute of the Privy Council contains the Scheme of Education proposed. It projects the establishment of a Normal

School for the formation of a body of Schoolmasters—with Model Schools where children may be instructed from 3to 14.—It declares, that Religion is to be combined with all the instruction, and regulate all the discipline. It divides religious instruction into General and Special. The Special to be imparted at certain periods, by a Chaplain of the established Church, or licensed Minister of each persuasion, appointed. A portion of the Scriptures is to be read daily; and Roman Catholics to be allowed to use their own version.

A Rector is to be appointed over the whole establishment who is to give lectures on "the method and matter of instruction," (but not said whether he is to be a Churchman or dissenter, layman or cleric.) The *religious* instruction of the *Teachers* to be a prominent feature of the system, and this is to be imparted by the Chaplain, or other licensed Minister of the Institution.

Grants to the existing Societies, the National, and the British and Foreign School Societies, to be withdrawn, except £2500, for their Normal Schools. £10,000 a year to be expended in the erection of Schools, and grants not to be any longer confined to such Schools as have the largest proportion of subscriptions.

Remarks.—The most remarkable feature of the foregoing plan, perhaps, is the attempt to divide religion into two departments, *General*, and *Special*, grounded upon the assumption, that religion may subsist, not only independent of all Creeds and Formularies, but that it may be inculcated without the aid of Doctrines. This may be called the abstract idea of religion—a mere nonentity which no man can define or understand, and which can only lead to what the Bishop of London justly describes—"indifference, generalism, and, lastly, to infidelity." "It is" in his Lordship language, the "essence of latitudinarianism."

The second feature of this plan is, that the Candidate Teachers are to be instructed in Religion in the Institution, as well as the Children. No matter what the Candidate's previous character or attainments in religion may have been, before he can become an accredited Schoolmaster, he must receive a Certificate of approval from the Rector of the Normal School. Thus the certificate of his parochial Minister is neither required, nor will be accepted, even for Members of the established Church. A more determined

attempt to produce religious uniformity probably never proceeded from the Czar of Muscovy. A more barefaced effort to cast contempt upon the Clergy at large was never made by their enemies.

Who is to decide the qualifications and character of the Chaplain thus selected to form the religious principles of the Schoolmasters of the Kingdom? On the religious character of one individual, the religion of every Church Schoolmaster is to be moulded.

It appears from the plan that £10,000 a year is to be applied for building Schools: It appears also that this will be in the form of grants to local parties applying for aid. A question naturally occurs—Are the Schools, thus built, to be under the Controul of the parties applying for aid? Or is the Board to declare them public Institutions, and place them under its own management, or under managers from the Members of Literary Institutes, &c., as proposed by Lord Brougham?

If the Board judge that there are a sufficient number of Scholars to authorise it, they will appoint a licenced Minister of that particular persuasion. Does this include all Jews, Turks, Infidels, and Heretics?—or is it to be confined to Romanists, Presbyterians, Baptists, Independents, and Methodists? What provision is to be made for the *Annual* expenditure of Schools built by this Board? Parochial Rates?

3rd. Extracts from the first publication of the Central Society of Education.

Education substituted for the Gospel in the regeneration of the World.

"Attributing the great misery which exists, and ever has existed, in the world, not to the design of Providence, but to the erroneous direction of the energies of mankind; and considering, that, by the aid of education, the condition of humanity is capable of an improvement which has never yet been known—the Society has resolved to endeavour to combat some of the many difficulties," &c. page 3.

The perfectability of human nature was a doctrine held by the infidel Philosophers in France just previous to the Revolution; and the regeneration of man was proposed to be achieved—not by the Gospel—but by sweeping away all the ancient Institutions of the State, both civil and ecclesiastical, and by bringing men into a condition of civil equality. The Illuminati of Germany, and the Carbonari of Italy, appear to have had the same object in view. The Freethinkers in England were kindred to them. In the present day, Owen of Lanark has sought the same end, by introducing a social and moral training on principles not drawn from the Scriptures. All such Systems are essentially antichristian and infidel.

Neutrality in Religion advocated:

"Important a part of education as Religion forms, it is one upon which the Society, if it intends to effect good, must observe a strict neutrality; religious controversy must be avoided. The contributions to the publications of the Society must, therefore, be confined to observations upon the cultivation of religious sentiments, without touching upon points of difference." page 9.

Here we see the distinction of Religion into General and Special, as indicated in the scheme of the Board of Education. That religious sentiments cannot be effectually inculcated, except in connection with religious doctrines, will probably be admitted by all "Persuasions" of Christians. They are *all* in the habit of so inculcating them, in their repective places of instruction. Whether they *can* be inculcated by other modes is a problem not yet solved—never before attempted—and which seems of too great magnitude to be hazarded on such a scale as an experiment on a whole Christian kingdom.

Compulsory Education.

Mr. Duppa quotes the following passage from a work on Education in Prussia, by M. Cousin. "The state has long imposed on all parents the strict obligation of sending their children to school, unless they are able to prove that they are giving them competent education at home." And then adds, "whether the ideas entertained in this country, with regard to the liberty of the subject being infringed by such an obligation, would for the present per-

mit a system of compulsory education to be adopted with advantage, may be doubtful." And he proceeds to argue that the way may be gradually paved for its introduction, adding, " we are at a loss, however, to understand how the just rights of Parents would be infringed by compulsory education, unless we are prepared to admit their right to ill treat those whom they have been the means of bringing into the world."

This passage is principally interesting as shewing that those who have usually advocated civil liberty to an extent that endangers the Commonwealth, and religious liberty to the subversion of the Established Church, do, nevertheless, admit that liberty has *some* limits. But it sounds paradoxically. And it seems difficult to know by what arguments compulsory education can be justified, which would not also justify the state in enforcing uniformity of Creed in religion and politics; for in *both* cases the rights of others, and public morality, are affected.

If education is to be conducted by Officers of the State, (which the Candidate Schoolmasters accredited by the Rector of the Normal School would be), and if education is to embrace religious instruction, and most probably, political economy, the effect of the Government scheme will not be remote from compulsory uniformity in religion and politics. It will be difficult to say how far this varies from despotism.

" The New Poor Law Act has placed it in the power of the intelligent gentlemen at the head of the board of Commissioners for carrying it into effect, of introducing an uniform system of education throughout all the workhouses in the country. At present that which has been pursued, in those which have come under our notice, has been very unsatisfactory. To the value of education the persons who constitute the majority of the boards of Guardians are entirely dead." page 15.

It may be inferred from this last passage that, as the writer thinks, there are not at present parties competent to superintend the working of the Government scheme of education in the different districts of the country. Are the Clergy, many of whom are

to be found in the boards of guardians, included among those who are entirely dead to the value of education? Perhaps this is the reason why the Bishops have been excluded from the Board of education.

ENDOWMENTS. After pointing out the various ways in which schools may be and are supported,—viz. by endowment, by voluntary payments, and by local rates,—with their various objections, Mr. Duppa says, "perhaps there are few subjects which will require more anxious consideration than that of endowments. It is one, too, of more than ordinary difficulty, owing to the prepossessions and fears of the country upon it. Its importance, however, is so great, that it must be settled. It could hardly seem possible, that the circumstance of an individual giving or bequeathing property, for the noble purposes of education, should generate evils as great as the absence of education itself; but so it is. The questions for investigation, on this head, appear to be, what are the restrictions imposed by different founders which are now discovered to be prejudicial? What the spirit as well as the letter of the gift? Whether the spirit rather than the letter should be followed? Whether when the spirit as well as the letter is narrow, the gift ought to be abandoned, or applied according to the doctrine of *cy pres*, or placed at the discretion of the State?" page 23.

A grave passage; and one which to many minds will appear teeming with revolutionary principles. Were it put to the vote, whether a man would not be discouraged from founding and endowing Institutions, or leaving testamentary bequests, by the idea that his intentions might be thwarted by some future enactment of the state, the affirmative would probably be carried unanimously. What appears to one man "narrow in spirit and in letter," may to another wear the aspects of truth and charity. And as the State is often represented by parties of opposite sentiments, on religion, education, and social welfare, endowments would naturally be planted, and plucked up, according to the different principles which happened to be in the ascendant.

The whole question seems to turn upon this; whether there are *any* immutable principles or not, by which a man may, or may not, have

been influenced; or, whether the principles which guided him, in making his gifts, are now held by any living individuals? Whether they are held by a *majority*, or by the party in power, cannot affect the question.

If education were *compulsory*, it might be more difficult to decide whether the State should not interfere to make it conformable to the shifting fashions of the age. But so long as attendance at an endowed School is not *compulsory*, then justice requires that the founder may be allowed by his testament "to do what he will with his own."

Thomas Wyse, Esq. M. P. gives a short account of *the state and history of Schools in Scotland, Ireland and England.* He says—with respect to Scotland.—"The Scotch system to a certain degree, was a state system. The system was a pretty literal transcript of an organization belonging to a form of civil and religious government far more central in spirit than that which has succeeded. The Parochial School system of Scotland, as well as the Parochial system of Ireland, was a portion of the Catholic ecclesiastical code of the country, preserved and engrafted on the civil one. So early as 1494, the principle of taxation for educational objects, and of compulsory attendance at School, was recognised by the Scotch legislature. Twenty pounds Scotch was fixed by statute as the penalty for noncompliance. In 1615 an order of the Privy Council, confirmed by an act of the Scotch Parliament in 1633, gave it additional force." page 30.

In the above paragraph, we learn an interesting fact, that the principle of centralization is not a new principle, but a relic of the Roman Catholic Church; and as the City of Rome was the centre, it may explain why several living members of that Church are so anxious for its re-establishment. We learn, also, that *compulsory* education emanated from that Church: but from the acknowledged ignorance of those days, it rather affords an argument against despotism in the management of national education.

Again: "A school was required to be erected in every parish; and this duty was imposed, not on the poor, but on the rich. The

principle of this arrangement is important. It does not consider the advancement of intellectual purposes, as a matter of mere political economy. It does not treat education like a sale of woollens or wines. It does not require supply to wait upon demand. It suggests and excites demand by supply. It precedes instead of following. This is natural. From whom are such aspirings to come? By whom are such tastes to be taught, but by those long habituated to their enjoyment? The educated, and not the uneducated, are they who are best qualified to construct a system of national education. They are, if so it must be called, the true creators of the market. It is a great moral police, preventive and corrective, in the maintenance of which, every man from king to peasant, more than in judges, courts, jails, or gibbets, is interested. If compulsion is not to be used, it is only because compulsion is not, in all cases, the best means of obtaining this end. It is just to use it, on the principles professed, and acted on, by all shades of German governments; but in other countries, under other modifications, it may not be expedient. Its application, or non-application, does not affect the end. That end appears obvious, incontestable; it imposes obligations as sacred as any by which the frame of society is held together. We hear every day the same plea; this or that measure may be good, but not fitted for contemporary society,—for the national mind as it is. The answer to such an apology for indolence or timidity is surely very obvious;—change the national mind, make it other than it is, re-educate it, make it capable of bearing your law. It is not the laws which should bend to men, but men who should be gradually brought to bend to the laws." page 32.

The foregoing is, in every point of view, a most remarkable passage. With the single substitution of the words Established Church for School, the first paragraph is verbatim the argument so unanswerably urged, in recent controversies, respecting the voluntary system in religion.

Proceeding from a Roman Catholic, many persons would be inclined to identify it with that intolerant spirit which forbids men to think for themselves, and which is often used to justify those who "lord it over God's heritage."

Proceeding from a legislator who ranks among the popular party of the state, it shews an ominous coincidence between Democracy and Despotism.

Assuming, as it does, that "the national will" may sometimes be opposed to law; and that the national will should, in that case, be made to bend to law; it leaves untouched the difficult and delicate point of *who* is to bend the national will—by what means it is to be bent—and to *what* laws it must yield? It establishes, that a *minority* may sometimes be right; and ought sometimes to rule. It introduces a form of Government once considered odious, and always dreaded, "an Oligarchy."

"The Scotch Parish School was never intended to be the sole, the monopolising School, but the sample School, the *Muster Schule* of the parish, suggesting and teaching how others might be raised,—all fed at the same table of knowledge as well as of religion, a double tie of brotherhood was secured by this doubly holy communion." page 34.

This passage forcibly and beautifully describes that union between Education and Religion so earnestly contended for by the great Body of the Clergy and Laity of the Church of England. It is impossible to imagine why the writer of such a passage should not promote, with all his warmth and zeal, that excellent Society already chartered, "the Society for promoting the education of the Poor, in the principles of the Established Church." Can it be that Mr. Wyse wishes to connect the education of the people with any *other* than the *Established Church?*

Paper by George Long, Esq. on the Endowments for Education in England.

This is an elaborate and important paper. Its object is to give a statement of the Laws with regard to endowments for education, and to propose an entire alteration of the principles of those Laws.

"Many of these endowments, which date from the earlier periods of our history, continue, with some slight modifications, to ful-

fil, if not altogether yet in a considerable degree, the wise and benevolent purposes of their founders." page 2.

" There are, it is true, some charitable gifts for education which were either unwise in their origin, or in course of time have become useless, either from bad administration or other causes, and which would require, in order to be made useful, a complete departure from the donor's expressed intention, and from his real object." page 2.

" Our conclusion will be, and is, that the legislature alone can remedy most of the evils complained of, and that a remedy ought to be provided which shall reach the full extent of the evil, by adapting all charitable endowments for education to that state in its social progress which the nation has now attained." page 3.

" The function of the Court (of Chancery) is, to carry the intention of the donor into effect, so, far as it can be ascertained, and provided the intention of the donor is not illegal." page 6.

" To give property for charitable purposes is one of those habits which, with us, may properly be called national, and it appears to be inveterate."—But Mr. Long thinks that if a comparison could be made between the good intention of the donors and the actual result, perhaps " on the whole, the country would have been better without them." page 10.

Remarks——Endowments are almost infinite in their variety, both in extent and conditions; but the usual description is land vested in certain *Trustees*, for the purpose of maintaining a Master and Scholars. Frequently a *Visitor* has been appointed—and where none has been fixed, the Sovereign acting by the Lord Chancellor, is official Visitor. Endless disputes have arisen, chiefly from the increased value of property, leaving it questionable who are to enjoy the surplus revenues; and from the course of education, prescribed by the Founders, becoming useless or impracticable. All such suits are decided in the Court of Chancery. Some of those suits, however, have been pending for many years; one of them (Berkhampstead School,) for upwards of a century. *Trustees* are considered to controul the property—but the *Visitor* alone has the power of regulating the internal conduct of the School.

In many instances the *Trustees*, with the authority of Chancery, and sometimes without it, have altered the Founder's arrangements so as to adapt them to the wants and circumstances of the present age.

Mr. Long, however, insists that Chancery has no proper power to do more than fulfil the Founder's intentions, if lawful, and as far as they can be ascertained from his Deed:—for example, if the Founder did not direct writing to be taught, he considers that the Trustees who add a Writing Master to the School, exceed their powers, however ample the funds, however desirable the addition.

A leading object of Mr. Long's paper appears to be to prove that the Chancery law, on the subject of these endowments, is a mass of inextricable confusion and anomalous judgments.* And all his facts and reasonings are intended to lead to this conclusion that a new court or power must be erected with absolute jurisdiction over this immense Fund, amounting, as it will appear, to £1,500,000 a year. He states that there are certain Endowments, among which are the foundations in our Universities, which are exempted from the investigation of the Charity Commissioners,† but which he would now include in the proposed arrangements.

The new power which he proposes is a new Minister, the Minis-

* Perhaps the confusion in the Chancery decisions may not, in reality, be so great? Perhaps there may be *more* power in the Court of Equity to enable Trustees and Visitors to make Endowments efficient than Mr. Long admits? Trustees *have* modified Schools occasionally; and even if Mr. Long is right in questioning their authority, yet, if there *is to be* legislation on the subject, it would seem the easiest course to sanction or to strengthen, if need be, their authority.

† On 28th of August, 1818, a Commission was issued for the investigation of of "Charities in England for the Education of the Poor." That Commission has been extended. It is now concluded. It cost £208,527, 13s. It investigated 26,751 Charities in England, and 890 in Wales. The first two Reports are printed; but there are 22 Reports not yet printed; and which will cost £20,000 more. From this investigation, our Universities, Harrow, Rugby, Eton, &c. are excepted, page 72.

ter of education; under whose control and disposal he would place the whole vested funds for education. This great officer of state to be a member of the Cabinet.

On one point, Mr. Long has never touched: Many, perhaps most, of the education Endowments have been granted by Members of the Church of England; and by the qualifications required of the schoolmasters, and the course of education marked out, have undeniably been *intended* to maintain the doctrines and discipline of that Church. No sophistry can evade this conclusion. Nothing but an act of mere arbitrary power can divert these funds into any other channel. The object has been distinctly indicated, and it is a lawful one. The means have been appointed, and they are efficient.

Note (C.) Page 14.

I am aware that some of the statements which have been made in the Sermon, respecting the principles, tendencies, and objects of Dissent, may appear to some persons overcharged with severity; but, I believe, it will be found, that every sentiment and expression, written, I trust, not in a spirit of harshness, or of uncharitableness, will be borne out by the following additional quotations, from dissenting writers of acknowledged weight and influence; and quotations to the same effect might be multiplied to an unlimited extent.

I. The principles of Dissent.

"It is the *principle* of Dissenters that *no human authority* can be admitted in religious matters."—Towgood on Dissent.

"According to the system of the Dissenters, a Church is said, by them, to be a voluntary Society of professing saints, which is complete in itself, subject to no jurisdiction but its own, competent to make and execute its own laws, acknowledging no rule but Scripture, and possessing the ability to ascertain its directions. The voice of the Society decides every thing. Every measure is

proposed and discussed, and *the majority* determines the matter." —Binney's Life of Morell, page 134. 135.

" Among Dissenters, the members of each individual Church are usually the judges of the qualifications of the Minister to instruct them in sacred things: and with them his appointment to the pastoral office is vested. It is obvious that, under these circumstances, every thing must depend upon the religious *taste* and information of the Church members."—Ecclesiastical Library, Misc. Series, Vol. I. page 41.

Let this statement of dissenting principles be compared with the admission of Mr. James, himself a celebrated Dissenting Minister. " No case occurs, in the inspired history, where it is mentioned that a Church elected its Pastor."—James's " Church Members' Guide," 8th edition, page 10.

It is curious to compare the assertions which Dissenters sometimes make respecting the purity of their principles, and the scriptural constitution of their societies, with their oft-repeated confessions and complaints as to the unsatisfactory state of things amongst them.

" Every thing depends upon the religious taste and information of the Church Members." Such being the case, it is no wonder that they lament " the present *low state of general knowledge* among the great bulk of those who do not rank beyond the middle classes of society in England: it is of these that the congregations which dissent from the establishment are almost exclusively composed; and their increased intelligence, under the blessing of God, is the chief resource to which we must look for a more liberal and enlightened piety in the Christian community."*

It is the principle of Dissent that " the voice of the Society—the majority—decides every thing." But, if we enquire, who are the persons that have the right of voting in the election of a Minister? we are told, " on this point, the practices of our Churches are so multiform that if we were asked for the general rule

* Library of Ecclesiastical Knowledge, Misc. Series, Vol. I. page 42.

of Dissenters, we must reply, they have none. This is characteristic, it is true, of our principles as Independents, but, it is a serious question whether it is not as independent of *Divine* as it is of human control." —James, &c. page 177.

The same writer, referring to a practice which is very prevalent amongst the Independents, namely, the election of their Ministers by the votes of seatholders, observes, " I am utterly at a loss to conceive on what ground this practice can be defended: certainly, not on the principles, or the precedents, of the New Testament."

Again: " In small societies, and especially when they are to be found in small towns, there may be Arians and Socinians occupying seats, and is it right, is it safe, to give such persons the right of choosing our Ministers? I have no question that it is in this way such numbers of once orthodox places have fallen into the possession of those who oppose the truth as it is in Jesus. The many pulpits now devoted to the propagation of Unitarian doctrine, but once the fountain of purer principles, shew the danger of suffering mere subscribers to join in electing the Pastor. But where it is not the case that Socinians are in the congregation, there may be worldly minded persons, whose influence may be exerted, not to elect the individual most suitable for the office, but most congenial to their taste, whether that taste were for a literary, scientific, or political companion." page 178.

How singularly instructive are these comments on the professed purity of dissenting principles! Who would suppose that such a discrepancy could exist between the statement of facts, and the profession of principles, as we find in the writer above referred to?—in one who describes the nature of Church power as follows,

" In the whole business of Church government we are to acknowledge the authority, and consider ourselves as doing the will, of Christ. Nothing is left to *our* will, to *our* wisdom, to *our* caprice; but in all things, we are to be guided by the law of Jesus, laid down in his word."

" Let it once be admitted that a Church of Christ has a right of

legislating beyond what is written in the New Testament; and there is no such thing as limiting the exercise of this right, until the authority of Christ is superseded, and his Church is converted into a mere secular institution."—James's Church Members' Guide, page 151. 152.

It is the boast of Dissenters that they admit "no human authority" in the constitution and government of their Societies, or in the appointment of their Ministers. Yet, from the "Sketch of the history and proceedings of the deputies appointed to protect the civil rights of the Protestant Dissenters." (London 1814,) we find that our Courts of Law are acknowledged to have authority, both in the admission of Dissenting Ministers to their meeting houses, and in their removal from them.

"The Court of King's Bench will grant a *Mandamus;* to compel Trustees of a Chapel to admit a Minister, duly elected, according to the trust deed, though there is no endowment. The use of the Pulpit is a right incident to the function."—Rex v. Barker, 3. Burr. 1265.

Removal of Ministers.—"Ministers, in general, are removable at the discretion of the same authority which appointed them. It has however been suggested by high authority (though the contrary appears to be the sounder opinion) that where a place is endowed, and a Minister has a certain influence in his office, not depending on the voluntary contributions of the people, he is not removable without reasonable and sufficient cause, as for immoral conduct, &c. In such a case, however, the Court of King's Bench will, at its discretion, interpose by mandamus to restore him, if wrongfully removed; but in making an application he must shew that he had been regularly put into full possession of his office, according to the usual forms of the denomination to which he belongs."—Rex v. Gotham, 3. T. R. 575.

2nd. On the tendencies of Dissent.

However beautiful, in theory, the principles of Dissent may

seem, to those who have taken a superficial view of it, the tendency of the Dissenting System is to introduce and to perpetuate the greatest practical evils: " interminable discussions or incessant separations."

" A very large portion of our Schisms arise at the time of *choosing a Minister.* A hasty choice of an unsuitable person to fill the pastoral office, has frequently ended in great uneasiness. Upon our system of Church government, it is not easy to displace an unsuitable individual; and therefore great caution should be observed in choosing him."

" Some of the causes of these schisms lie with Ministers. 1st. A defective education, not unfrequently, prepares a Minister to be the cause of much uneasiness in a christian Church. Taken, probably from a low situation in life, and deprived, by the circumstances of his birth, of the advantages of education, and cultivated society, he enters upon his academic pursuits, with little knowledge both of books, and of the world. When he has been a student about two or three years, some injudicious congregation, captivated by a few sermons, solicits him to become their pastor. He accepts their invitation; and, with little information, and still less acquaintance with the habits of civilized society, he enters upon the duties of his office. He soon betrays his ignorance, incompetency, and want of all those qualifications which fit a person for government in the Church, and prepare him for esteem in the world. At length, by the meagreness of his preaching, and the want of prudence and respectability in his conduct, he disgusts his flock, and a conflict ensues. Both parties are to blame: they in tempting him so soon to leave his college; and he, in acceeding to their wishes.—2nd. Want of ministerial diligence. I believe, one half of our Church quarrels originate in lazy, loitering, ministers.—3rd. Others are imprudent. By living beyond their income; speaking unadvisedly, of either their own friends or other denominations; marrying persons unsuitable to their character, and offensive to their congregation; becoming involved in politics, or public business; by becoming the gos-

siping companions of some of their congregation; in all these and many other ways, do Ministers often prepare the way for dissatisfaction or Schism.—4th. Others are men of bad tempers. 5th, Others are immoral."—James, &c. page 200. 203.

The same writer, who thus attributes many of the prevalent evils, in dissenting communities, to their mode of choosing their Ministers, adds his opinion as to the usual treatment which Dissenting Ministers receive from their congregations. "It is my decided conviction that in *some* of our Churches the pastor is depressed, far below his just level. He is considered, merely in the light of a speaking brother. He has no official distinction, or authority; he may flatter like a sycophant, he may beg, like a servant, he may woo like a lover; but he is not permitted to enjoin, as a ruler. His opinion is received with no deference; his person treated with no respect; and, in the presence of some of his lay tyrants, if he say any thing at all, it must be somewhat similar to the ancient soothsayers, for he is only permitted to peep and mutter from the dust. The tyranny of a *Minister* has some shadow of excuse, in the circumstance of his being invested with office, the duties of which are not defined with accuracy; but the tyranny of a *Church* over their pastor is without apology; for they have no office, and therefore, no power."

"Some people treat their Minister as if he could feel nothing but blows. They are rude, uncourteous, churlish."—James, &c. page 51. 52. 53.

A paper in the Evangelical Magazine, for May, 1839, "On the inconstancy of affection towards Christian Pastors," gives a painful statement of the capricious changes to which the popular will subjects the Dissenting Ministry. The writer observes, it is a mournful, but too self-evident fact, that in some of our non-conformist Churches, there is the evidence of disaffection on the part of the people manifested to them who are over them in the Lord. The young Minister full of hope, and zeal, and love, enters on his new sphere of action, with fair and flattering prospects. His friendship is sought, his company is courted, his discourses are eulogi-

zed. . . . But there is gradually disclosed to him a change in the conduct of those on whose adherence and affection towards him he relied. . . . He is the same man, the same Minister, as he was, when, at their solicitation, he became their pastor. His public discourses are now criticised and condemned, by individuals whose views are most contracted. . . They sit in judgment on their Minister, avow their opinions, and pronounce their verdict, with a confidence as unblushing as tho' they were invested with a Divine prerogative to become exclusive censors in the Church. . . . Such persons are the first to withdraw their pecuniary support from the pastor, and (who can doubt their motives?) they cannot conscientiously support a minister they do not approve, and from whose ministry they derive no spiritual benefit, tho' the man of their own choice. As soon as a person reaches this stage, he will not long remain there. The Minister he cannot support, he would degrade and expel. A Dissenting Minister cannot be forcibly ejected from his charge, neither the usages of our Churches, nor the law of the land permits this. The suffrages of our Churches that present the Minister a call to the pastorate, give him a freehold interest for life in the chapel, investing in his hands an undisputed and legitimate right to the pulpit, from which no ecclesiastical or civil authority can depose him, except an injunction from the Lord Chancellor, based on substantiated evidence of immorality. As no act of coercion can exclude a minister from his pulpit, those who wish to be fairly rid of him must either tire him out, or wear him out, or starve him out. This, however, can be seldom accomplished by a single individual. There must be a conspiracy, arising from the spread of disaffection. A small faction, even one or two persons, have sometimes the power, to spread the views of disaffection. When the resolve is once made " our Minister shall go," give the parties time, and let them have some scanty materials to work with, and they will generally effect their purpose. The Minister has only the alternative, to retire from a people amongst whom there are those in the constancy of whose affections he is bitterly disappointed; or to encounter all the nameless insults and unkindnesses from which a sensitive and an affectionate spirit recoils. . . Some Churches are so notorious for the vacillation of their affection

their history is mainly one of ministerial ordinations and resignations".

" This disaffection towards ministers is injurious to our denomination, affording to those who differ from us in our ecclesiastical polity, one of the most specious arguments against our system."

The want of Discipline amongst them is admitted by Dissenters themselves.

" A much greater evil, however, is to be found, in the retaining of persons as Church members, when their characters plainly unfit them for such a station. Instances have not been wanting, in which persons of notorious immorality, such as habitual drunkards, and others, have remained in undisturbed possession of their membership: while, in other cases, there has been manifested a considerable unwillingness to enquire into accusations, to bring faults to light, and to act with consistency and decision upon them when proved."

" Without impugning the sincerity of our piety, or denying the existence of highly exemplary individuals, it must be allowed, that our character, as professors generally, has not been duly distinct from that of the world around us. To say nothing of occasional (but too frequent) instances of immorality; to say nothing, even of habitual faults far short of immorality, there is between the world and the congregational Churches (in common, we admit, but with no pleasure, with the bulk of other communities) far too small a difference of level. The tone of gaiety, frivolity, or worldliness which prevails amongst those regarded by us as destitute of religion, is not met on our parts by any proportionate force of spirituality, gravity, and purity. And yet, marvellous as it may seem, these very persons are bold enough to say, " The very basis of our Church union is regeneration and holiness, evinced by the proper evidences in those persons who are admitted into membership."—Library of Ecclesiastical Knowledge, Vol. II. page 185. 188. 189. 399.

That I have not attributed to Dissenters, without ground for

doing so, an indifference to the sin of Schism, or rather an approbation of that division amongst christians which the New Testament condemns, will be evident from the following extracts. "Separation between different christian bodies, which agree in holding the head, but do not accord in lesser matters, is an affair of expediency. Within certain limits it seems really conducive to edification. In a country such as this, where every one almost may find some society of christians with which he agrees even on minor points, it is generally for the advantage, both of an individual and of a Church, that where there is any considerable difference of sentiment they should not unite."

"From them (that is congregational Churches) any member or number of members is at liberty to withdraw, whenever they think it their duty, without incurring any censure, or provoking any resentment. Peaceable and christian separation, when separation becomes inevitable or expedient, is the maxim of the congregational system, and it has always been found to be, not only a sufficient safety valve, for the occasional disturbances of the Churches; but the means of rendering those very disturbances conducive to the extension of Christianity."—Library of Ecclesiastical Knowledge, Vol. II. on Creeds, page 118.—The Congregational System, page 167.

Ordination.—The following quotation from a letter in the Baptist Magazine, March, 1838, signed J. H. Hinton, leads one to apprehend that the time is not far distant when a standing ministry will scarcely be thought necessary to be contended for by modern Dissenters; at any rate, that there may be, in the minds of some of them, a lurking suspicion, that, after all, "ex nihilo nihil fit."

"On the subject of *ordination* great differences prevail among non-conformists: many of our ministers have scarcely a definite idea about it of any kind—and it has of late been all but abandoned, to an almost hopeless obscurity. According to some of us, it is ready to vanish away, amidst the affectionate greetings of a public *recognition.*"

3*rd*. *Objects of Dissent.*

It is not a railing accusation which we bring against Dissenters

when we attribute to them the design of bringing our Church into similar circumstances with their own communities: as the following quotations will abundantly prove.

"Were the forms of the Church all we could wish them to be, were its higher clergy as scriptural as they are dignified, as laborious as they are wealthy, had we nothing to object either to its public services, or to the orders of its ministry, we should yet find, in the first principles of its constitution, insuperable objections to it. We regard the incorporation of the Church with the State as utterly unscriptural.... As we value religion, as we desire the extension of its genuine influences, we feel constrained to *resist* a policy which tends to weaken and destroy it."—Library of Ecclesiastical Knowledge, Vol. III. page 19.

"It is the duty of all christians to separate from established Churches, *and to seek their abolition.*"—Ibid, page 253.

"He who continues in communion with a corrupt Church, becomes, in some measure, guilty of the errors which it propagates, and the extensive injuries which it inflicts. In the instance of the Church of England these are numerous and fearful." Ibid page 263.

"He who continues in the Church of England, in the hope of its reformation, indulges a vain hope; for it can never be adequately reformed.... The mind of the country is roused, and a general opinion has been expressed, that the Church needs reform, which must be applied with an unsparing hand.... A reform of the Church is impossible.—It must be totally dissolved, and become, in fact, what dissenting Churches now are." Ibid, page 267. 269.

"Dissenters have not generally discharged those duties which their dissent imposes on them.... The time is now come at which forbearance should have its limit.. It is the duty of dissenters to seek the abolition of the establishment in England.... The time is come for the dissenters throughout the kingdom to make a simultaneous effort, and nothing can resist their power.... The time is come; the political and religious aspect of the age is inviting.... Dissenters of England.... do your duty.. be not wanting in this eventful crisis.—The axe is laid to the root of the

tree: the blow cannot much longer be retarded.... The established Church of this kingdom shall be soon numbered among the shadowy things of former generations."—Ibid. page 278. 282.

Note (D.) Page 19.

Use of Antiquity.

"That the Church of England has a very particular regard to Antiquity may sufficiently appear from a canon set forth in the same year, when our articles were first perfected and authorized by Act of Parliament, namely, in the year 1571. By that canon it is provided "that preachers shall not presume to deliver any thing from the pulpit, as of moment, to be *religiously* observed and believed by the people, but that which is agreeable to the doctrine of the old and new Testaments, and collected out of the same doctrine by the Catholic Fathers, and the Bishops of the *ancient* Church:"*—a wise regulation, founded with exquisite judgment, and worded with the exactest caution. The canon does not order, that they shall teach *whatever had been taught* by Fathers; no, that would have been setting up a *new* rule of faith: neither does it say that they shall teach *whatsoever* the Fathers had *collected from Scripture;* no, that would have been making them *infallible* interpreters or infallible *reasoners;* the doctrine must be found first in *Scripture;* only, to be more secure that we have found it there, the Fathers are to be called in, to be, as it were, constant checks upon the presumption or wantonness of *private* interpretation. But then, again, as to *private* interpretation, there is *liberty* enough allowed to it. Preachers are not forbidden to interpret this or that text, or hundreds of texts, differently from what the *Fathers* have done; provided still they keep within the *analogy of faith*, and presume not to raise any *new* doctrine; neither are they altogether restrained from teaching any thing *new*, provided it be offered as *opinion* only, or as an *inferior* truth, and not pressed as *necessary* upon the people. For it was thought that there could

* The Canon here referred to is one of those which were sanctioned by the *Bishops* only, and not, as some have asserted, by the *Convocation*. See Strype's Life of Archbishops Parker and Grindal, An. 1571.

be no *necessary* article of faith or doctrine now drawn from Scripture, but what the ancients had drawn out before, from the same Scripture: to say otherwise would imply that the ancients had failed universally in *necessaries*, which is morally absurd." —Waterland's works, Vol. V. page 317.

The exclusive authority of Scripture as a rule of faith is ably advocated in the "Bampton Lectures for 1839, (just published,) by Rev. W. D. Conybeare, on the character, value, and just application of the writings of the Christian Fathers."

"The true line taken by our Church appears to be this. She knows nothing of tradition as an independent rule of faith; but genuine and primitive tradition she anxiously seeks to discover, and, when found, she honours, not indeed as a rival mistress, but as the faithful handmaid of Scripture." "After every *subsidiary* means of interpretation, the Bible itself is still the one *original source* and the *sole authoritative* test of the whole and every part of christian truth."—Lect. I. page 7. 25.

"If the parties who would wish to inculcate a high respect for the cherished remains of the primitive Church, should injudiciously and irreverently appear to assert, that without appealing to these, it were impossible to discern the truth of God by the light of his own revelation; or, if on the other hand, a just jealousy for the supremacy of scriptural authority, should induce any of us to throw aside with contempt the strongly corroborative evidences which may be deduced from the diligent study of christian antiquity; the results will be, in either case, such as must afflict the best friends of truth, and can afford gratification only to our common adversaries."—Lect. VIII. page 457.

"Comparison with the spirit of the Bible will at once shew how far we may safely depend on them, (the records of antiquity) and how far human infirmity may, even at an early period, have introduced any seeds of error and corruption. With respectful reverence, but not with indiscriminate submission, would we listen to such authorities: we would give our best attention to the doctrines they propound, but entirely refer the decision of every point to an

higher and more competent tribunal; we would gratefully accept their very valuable subsidiary aid in illustrating, explaining, and corroborating the rule of our faith, but never for a moment so mistake their nature and station, as to place them on the same level with that rule, or concede to them any independent or co-ordinate jurisdiction."—Ibid, Page 505.

The words of our own venerated Church declare her judgment and practice,—in a passage cited by Mr. C. " Altho our Saviour Christ taketh not and needeth not any testimonies of men: and that which is once confirmed by the certainty of his eternal truth, hath no more need of the confirmation of man's doctrine and writings, than the bright sun at noontide hath need of the light of a little candle, to put away darkness, and to increase light; yet. for your *further contentation*, it shall be declared, that this truth taken out of the holy Scriptures was believed and taught of the old holy Fathers, and most ancient learned Doctors, and received in the old primitive Church."—Part II. Homily against Idolatry.

NOTE (E.) see Page 24.

Episcopacy.

From a valuable work by one of the Bishops of the American Episcopal Church entitled "Episcopacy tested by Scripture" published in New York, I extract the following Note:

" The great *petitio principii* of our opponents is, that the whole apostolic function, as distinguished from that of Presbyters, was transient. For this supposition, there is neither proof nor hint in Scripture. Inspiration was transient; but in no other respect can the apostleship be shown to have lost its original completeness. Timothy, Andronicus, and Junia, are called Apostles, but there is no evidence that they were inspired; and though Silvanus, also denominated an Apostle, was a " prophet" (Acts xv. 32.) it will be allowed, we presume, that this does not imply that he possessed the higher inspiration of the more eminent apostolic fraternity.

Of the sophism here censured, there are many lesser exemplifications in the argument of Parity, as may be seen in the following statement.

Parity never can prove, but always *takes for granted* one or more of the following points—1. that because the name "Bishop" is applied, in Scripture, to the second order of the ministry, there is no higher order there mentioned—2 that the transaction in Acts xiii. was the ordination of Barnabas and Saul—3. that the word "presbytery" means, not an office, but a body of Elders, and—4. of Elders strictly, without an Apostle, or—5. if an Apostle was with them, that he had no more ordaining power than they—6. that evangelists had, as such, supreme power over new churches and their clergy—7. that no individuals but the proper Apostles had such authority over churches and their clergy after their affairs were settled—8. that the epistles to Timothy were meant for all the clergy in Ephesus—9. that Timothy had supreme authority in Ephesus only as an evangelist, not as an Apostle, or as such a successor of the Apostles as was afterwards called a Bishop—10. that Titus was an evangelist—11. that each of the seven Churches of Asia consisted of but one congregation—12. that the "angels" were but pastors of single congregations—13. that they were but moderators of bodies of Presbyters, &c. &c. Some of these points are always *taken for granted*, in the anti-episcopal argument intended to rest on the basis of Scripture. We deny them all, and aver that Scripture furnishes *no* evidence, less or greater, direct or indirect, towards substantiating them."

FINIS.

W. Dash, Printer, Market Place, Kettering.

THE POOR WIDOW.

A SERMON

PREACHED IN THE PARISH CHURCH OF SANDERSTEAD, SURREY,

ON SUNDAY, THE 27TH OF OCTOBER, 1839,

BY THE

REV. JOHN COURTNEY, A.M.

LONDON:

PRINTED FOR J. G. & F. RIVINGTON, ST. PAUL'S CHURCH-YARD, AND WATERLOO PLACE, PALL MALL;
AND J. M. LANGFORD, CROYDON.

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Believing that a transient impression was made on the minds of some of his Parishioners by the following discourse, the writer offers it to their notice in a more durable form; that, after his final removal, it may remain as a memorial of one, who, however inefficiently he exercises his high office, has their temporal and eternal interests sincerely at heart. In the mean time, as his ministry must necessarily be drawing towards a close, it may be considered as partly of a valedictory character.

SANDERSTEAD, NOV. 1, 1839.

A SERMON,

&c. &c.

PSALM XC. *v.* 14.

O satisfy us with thy mercy, and that soon; so shall we rejoice, and be glad all the days of our life.

I HAVE selected these words for my text of this day, in consequence of the recent death of one whom I should not wish to go down to the grave, where all things are said to be forgotten, without some memorial of her life and conversation upon earth. I allude to the Widow Kelly. It is not my practice to preach what are termed funeral sermons, because, with very few exceptions, I hold it to be inconvenient and unsatisfactory. If (to speak after the manner of men) the deceased be worthy of that praise which the minister of the Gospel must be ever anxious to have the power of bestowing, it certainly is grateful to the wounded

hearts of sorrowing and bereaved relatives, to hear the virtues and graces of a Christian life dwelt upon, and the hope of reward, through the merits of a Redeemer, held out; being the only real consolation of the dying, and of those who mourn for them. "I heard a voice from heaven saying unto me, write, from henceforth, blessed are the dead which die in the Lord; even so saith the Spirit, for they rest from their labours." But the minister has great need to be cautious, lest, while his charity prompts him to indulge in kindly feelings, he should say anything to offend a weak brother. He will remember that there is another and more important consideration, than that of using words of comfort, for the sake of upholding the fainting spirits of surviving friends; he ought to be careful to say nothing which can by any possibility lead to wrong conclusions, either as regards the immediate sufferers, or his auditors *generally*. What is peace to *some* may be *no* peace to others. Observations made on the *dead* may be applied to themselves by the *living*, with very baneful effects. In speaking of the worthiness of the departed, ignorant and irreligious persons may be in danger of misinterpreting the just eulogy of the minister, and suppose that with all the errors and infirmities which flesh is heir to, a claim is being set up on the ground of merit before God; and looking in

the glass which reflects their own character, they will perhaps go away, forgetting entirely what manner of men they are. So deceitful is the heart of man, that in listening to the praises bestowed on a deceased friend, there is considerable danger of his making a false estimate of his own position, both as regards his conduct here and his hopes hereafter. Further, as we should be careful to say nothing, on occasions like the present, which might be so construed as to become detrimental to our auditors; so we should endeavour to speak *only* what may tend to their everlasting benefit.

Having by these observations guarded myself, as far as is in my power, from any erroneous conclusions which might be drawn from such subjects as will form my present discourse, I may add, both in justice to the deceased and in justification of myself, that in the case before us, I am in a great measure relieved from those embarrassing considerations which on some occasions might suggest themselves. For I have but a simple tale to tell; but, at the same time, one which, I trust, will afford matter for self-improvement to us all.

The poor widow who has long lived and lately died amongst us, though walking in what may be called a very humble sphere, has adorned that

station of life in which she was born, with what *I* call true Christian graces; the result, no doubt, of sincere prayer to God, for that spiritual aid, without which, she was well aware, she could do nothing. The supplication expressed in the words of the text, I verily think, never issued from the mouth of a more humble, meek, and sincere believer in the great truths of our holy religion. "O satisfy us with thy mercy, and that soon; so shall we rejoice, and be glad all the days of our life." That the truth of these words was verified in her, I could appeal to many now present, and ask if they ever saw any person under her peculiar circumstances, or, indeed, under any circumstances, so uniformly happy? She might be said to "rejoice and be glad all the days of her life." Notwithstanding an illness of five years' continuance, during which her sufferings were occasionally very great, I never heard, during my attendance upon her, a single murmur escape her lips; on the contrary, she seemed to think she never could in words, sufficiently forcible, express the grateful feelings of her heart. A spirit of thankfulness and prayer characterized her latter days; no pains of body ever cast a gloom on her serene and cheerful countenance, or checked for a moment the pious current of her thoughts; they ran on continually in one undeviating course of

raise to God and love to man. In her better days, and even after sickness and disease had made great inroads on her constitution, she was ever ready to help and assist her poor neighbours by any means in her power, as you all can testify. Uneducated as this poor widow was, and enjoying none of the advantages which many in this world possess; like the widow in the Gospel, her mite of praise and thanksgiving for God's mercies, has exceeded theirs, who may have, of their abundance, cast into the treasury; because *she* put in all that she had. Moreover, *her* voice was raised in thanks and praise, for a gift which, perhaps, would not be duly appreciated by every one, but which to *her* was above all price; viz.: the peace of God.

It is not for mortal man to look into the *heart;* but if ever inward peace was possessed by any one, as far as my judgment goes, it was so by her whose character I am now delineating; and *that* not only in death, but during the whole of her illness. Her death was at last sudden, momentary, attended probably without pain or consciousness; she passed at once from the uneasiness and weakness of an exhausted frame, into a state of existence where, in *her* case, we are warranted to hope, she would find nothing but light and joy; a freedom from all trials (arising from whatever cause

during her sojourn here) to the enjoyment of everlasting felicity in the bosom of her God and Saviour. Nor would those feelings, though exceeding all that the heart of man can conceive, be quite *new* to our poor widow. For she had, while on earth, drank of the fountain of life, and was satisfied with it (those who drink thereof, you know, never thirst again); and the consequence to her was, "to rejoice and be glad all the days of her life." Had she not drunk of these waters, her spirit could not have sustained her infirmity, but she must have languished and sunk under natural disease and its long protracted pains.

Sudden death is one of the things we pray to be delivered from, and well may we so pray; for who of us is prepared to meet it, either as regards the things of time or eternity? We ought all to be prepared, and it is to be hoped we endeavour daily to be so; but still it is a rational and justifiable feeling, to wish to have a little time to compose our minds; to collect our scattered thoughts, and turn them more immediately from things of sense to spiritual and holy matters; to gather around us those whom we have loved here, to bid them, *not* an eternal adieu, but to take leave of them, for a time, while we *precede* them merely, on the journey to our everlasting home; to

warn them by *our* experience of the dangers of our earthly course, directing them to those safeguards which a religious and, as far as human infirmity will permit, a holy life can, through the gracious bloodshedding of the Redeemer, alone afford; and to express our dying hopes that a reunion in the world of bliss, and joy unspeakable, may be permitted to us all. For such purposes, time, we know, is not always granted; and not long ago, in this very parish, a case of sudden death occurred, most awfully impressive in its circumstances and character.* I mean that of the poor man struck dead by lightning, and in a single moment brought into judgment with his God. I have often thought since of this remarkable transit from the duties of his station, that of a shepherd tending his flock, and preparing the fold; the instrument for doing it being probably the immediate cause of his death, in attracting the subtile element; I have often contemplated, I say, the surprize, the amazement (it is in vain to seek for words to express what I cannot *conceive)*; but the sudden sight of things immortal, the scenes of another state of existence, all at once brought before him, before a man who, though I hope and trust he had occasionally thought of his great and

* William Mackerell, a shepherd on a farm in the Parish of Sanderstead, was struck dead by lightning on the 14th of June, 1839.

last change, yet certainly had not a moment allowed him to cast a parting glance on this lower world and all its interests; what must have been, I say, his sensations on escaping so unexpectedly from his daily labour and toil, to be joined with angels and archangels, and all the company of heaven, whose occupation consists in giving praise to the Most High; or, dreadful thought! to be consigned to the blackness of darkness for ever, where shall be "weeping and wailing and gnashing of teeth." It is, in fact, presumption in *us* to calculate on the fearful alternative, as it certainly is more becoming to hope and believe that, however inscrutable to man, it was (as all His providences must be) a merciful dispensation of that Almighty Being in whose hands are the issues of life and death; let us, therefore, revert again to the manner in which death, almost equally sudden, terminated the life of our poor friend.

She had been for a few days easier and more free from pain than usual, and the evening preceding her departure sent me a kind message to that effect; but on coming down in the morning, she asked for some cordial, and, before it could be procured, was no more; she had ceased to exist in *this* world, and had entered into her everlasting rest. I saw her remains within an hour of the spirit's having

escaped from its frail tenement; and even *then*, so *soon*, that sweet, placid, satisfied look, that expression of countenance (in some cases perhaps deceptive) was come on, which certainly must be consolatory to all mourners who look on it; but *here* it faithfully indicated the mind of her who from a mortal had become an immortal being.

It is time I should proceed to the more important part of my duty, the explaining and appropriating the words of my text to the use and benefit of those who survive. And perhaps I may be asked, why dwell so long on the history and character of one whose station in life was so humble, her connexions so low, her condition so uninteresting to the world in general, her path of duty confined to a secluded village all the days of her life? Why, you could not enlarge more on the subject, even if it were some royal personage who had finished her earthly career. Be it so. In the first place, I trust a Christian minister, a follower of the meek and lowly Jesus, will never forget that "blessed are the poor in spirit;" blessed also the poor in *means*, if accompanied by true poverty of spirit. And, "what shall a man give in exchange for his soul?" Would he not give a corruptible for an incorruptible crown, would he not give the whole world rather than lose his own soul? How-

ever low in station, therefore, (in the estimation of some) our poor widow lived in this world; however wide the difference betwixt her and one who wears a crown, she is now exalted, we trust, to that place where all earthly distinctions cease, where all earthly honours and riches will be of no avail, unless *used* to the glory of God, and the good of man. *Her* treasure indeed was in heaven, where "neither moth nor rust doth corrupt." In the second place, I am assured no Christian minister, in things necessary to salvation, in any point that is essential, will, in the smallest degree, depart from the *one principle* which must influence him in the discharge of his duty; though he *may*, according to the station, information, or any other adventitious circumstance, vary his *manner* of exhorting those whom he is called upon to visit; and he will attach equal importance to the convictions of an awakened sinner, whether clothed in purple and fine linen and faring sumptuously every day, or of one fed with the crumbs which fall from the rich man's table. The greater the possessions of this world the greater the responsibility; and probably the greater will be the reward in heaven, if they who have enjoyed, so use them, as to lay up in store for themselves a good foundation against the time to come; but the Christian pastor will show no favour or affection on the score of rank or

wealth, but endeavour to apply that balm of the Gospel which has been prescribed by the great Physician of Souls to high and low, rich and poor, indiscriminately. Therefore I hold myself warranted and excused for what I am now doing. Visitations of the sick are, perhaps, the most important part of a clergyman's duty, and they are either pleasant or unpleasant as he finds the mind of the patient in a desirable or undesirable state; I can truly say that visiting our poor widow brought balm to my *own* mind, often much in need of it. If I administered peace to *her*, it was returned fourfold into my own bosom, for independent of *my* prayers and exhortations, she was in possession of that "Peace which passeth all understanding."

The portion of Scripture entitled the Psalms of David, you are aware, was not all written by that royal personage, though certainly the great majority of them were. The one from which my text is taken is supposed to have been written by Moses for the Children of Israel, during their wanderings and murmurings in the wilderness; and it is, as you know, selected by our church as a fit and appropriate Psalm to be used in her burial office. Its adaptation to so solemn an occasion will be evident, if we consider the general

purport of it, as applicable to the Israelites or to ourselves; and the several particulars which show the train of thought and instruction meant to be impressed by the writer on the minds of those for whom it was more immediately composed, as well as for all succeeding generations. It was offered up as a prayer to God by the appointed leader of his chosen people, and meant humbly to deprecate his wrath, most justly excited by their repeated murmurings and rebellions, and forgetfulness of his many mercies and deliverances. One would have imagined that their recent deliverance out of the land of Egypt, all the miracles performed in their behalf previously, for the purpose of inducing Pharaoh to let them go, *his* destruction and that of *all his* host in the waters of the Red Sea, which had divided to let *them* pass on dry land, could not so soon have been forgotten; and that they would put implicit faith in the mercy of God, and believe the assurances of his servant Moses, that the nations inhabiting Canaan should not be able to stand before them, and that they should securely and victoriously take possession of their land and all its fruits and sweets; instead of which, they gave easy credence to the exaggerated and false reports of the spies, who, with the exception of Joshua and Caleb, represented the difficulties interposed to their success as insurmountable. Dis-

regarding the remonstrances of Caleb, they determined not to attempt it, and were proceeding to choose another captain who might lead them back into Egypt, the country where they had suffered so much, and out of which they were miraculously led, the Lord himself being unto them "a pillar of a cloud by day, and a pillar of fire by night" to guide their wandering steps; when the Almighty exclaims "How long will this people provoke me? and how long will it be ere they believe me, for all the signs I have showed among them? I will smite them with the pestilence, and disinherit them." But, at the intercession of Moses, he was graciously pleased once more, except as regarded the other spies, to relax in his judgment, and pronounce a milder sentence on this rebellious people, viz:— that of those who had murmured against him, from twenty years of age and upward, their carcasses should fall in the Wilderness, where they were condemned to wander forty years; and that only the little ones, those under the age mentioned, should pass into the promised land with Joshua and Caleb.

It was under these circumstances and at this time that the prayer in question, the subject of the Psalm from which I chose my text, was offered up, and which affords as much sublime

and profitable matter for contemplation to *us*, as it *could* do to the Israelites. For may not the Wilderness in which that people so long wandered, be compared to the world in which *we* dwell? Is not their deliverance from the house of bondage, a type of our deliverance from the greater slavery of sin and Satan? Is not the country they were invited to enter a type of the heavenly Canaan? In more particularly considering the subject of this Psalm therefore, it will be with reference to ourselves and the improvement derivable from it, particularly in that solemn office, when we *are*, however thoughtless, vain, and foolish at other times, more open to the conviction of the emptiness and worthlessness of all we possess here, unless taken in connexion with our hopes hereafter.

First, we are led to consider the unchangeable nature of God, that as his mercies of old were most signally displayed in all his dealings with the sons of men from the first *creation* of man upon earth; so do they continue to this very moment to be manifested in all his dispensations whether of seeming severity or of overflowing kindness. When he chastens, it is in mercy; and often, as in the *old* world, the punishment of his disobedient children in the *new*, is converted, or rather leads to a blessing. His promises are all *yea* and *amen*.

Therefore, each man's experience of their truth, ought to work in him an entire trust in his word; and when the heavenly Canaan is held out to him, as the reward of his labours through Christ, he should not despise and reject the proffered gift, and like the Israelites lose his inheritance with the saints above, but with Joshua and Caleb *believe* and be saved. The days of that people were shortened, but not limited to the very narrow span, by which our own are contracted; when all beyond threescore years and ten are said to be but labour and sorrow. Thus reminded of our short and transitory state, how soon we must return to the dust from whence we were taken; what conclusion can we come to but that of applying ourselves more zealously, more seriously, and more uniformly to our duty, both to God and man; never to defer till to-morrow what can be done to-day, lest some one of the various casualties by which life is extinguished, should put an end at once to all our plans and schemes for this world's enjoyment. This night our soul may be required of us! As in the great day of judgment we shall all be changed in a moment, in the twinkling of an eye, at the last trump; so we know, that the voice of God is some times heard in the thunder, and the lightning flash may in one instant call the unconscious shepherd from his flock on earth to be placed either on the

right hand or the left of his Almighty Judge, and hear his everlasting doom proceed from the mouth of that Holy Being, who came down from Heaven to seek and to save that which was lost, and who still maketh intercession for us. As people grow older time appears to pass *quicker*, because, probably, less occurs to mark it. But what is the *longest* life to look back upon. "A thousand years in thy sight are but as yesterday, when it is past;" if Moses spoke justly when the age of man *was* a thousand years, how much more forcibly will he speak to us whose age is only threescore years and ten? Is it not an imperative duty on us to fill up this short span, with all the good deeds in our power, that the retrospect may appear longer and be in reality more satisfactory?

The shortness of human life is very beautifully and affectingly illustrated in this Psalm by different similitudes. I will only mention one, viz. the grass of the field—"In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered." And alas! how often not coming to that evening of our days, when the blood and juices of the body are naturally dried up, do we behold the young and tender flower droop its head and die! how often does the fond parent, in the very morning of its youth and loveliness, see

the green and growing plant of her affection languish and die! In short, all nature speaks to us of the transitory character of our condition here, in language which cannot be *misunderstood*, and ought not to be *forgotten*. What was the conclusion which Moses came to? "So teach us to number our days that we may apply our hearts unto wisdom."

Though we are convinced of the evil of sin, and the direful consequences which ensued from its introduction into the world; though we are constantly seeing the penalty paid, sometimes without a moment's warning, and know that, sooner or later, it must be paid by ourselves, for there is no ransom from the grave itself, though there be a full and costly one from its power; who is there on whom these convictions and meditations have their due effect? We grieve for our friends to-day, and *they* will grieve for *us* to-morrow, that is, very shortly. But who, therefore, ordereth his conversation aright. Who *so* ordereth it as to give him an especial interest in the victory which was obtained over death and the grave by our Saviour Christ the Lord? "He is risen indeed," saith the Evangelist; but are we risen with him? Do we crucify the flesh with the affections and lusts? or do we crucify the Son of God *afresh*? O think of this, my beloved brethren, while it is

day, before the night cometh when no man can work. In your passage to the heavenly Canaan, forget the flesh-pots of Egypt; let no regrets bring you back to the sufferings, temptations, and trials of the evil world from which you are escaping; let no murmurings be heard among you, but let the prevailing sentiment of your hearts be thankfulness for great and unnumbered mercies; let the will of God be *your* will, and *his* word your law; there is a law in your members warring against the law in your mind, and it will bring you into the captivity of sin, unless you put on the whole armour of God, the helmet of salvation, and the sword of the Spirit; to this Holy Being make your humble, daily application to be enabled to resist the temptations of the world, the flesh, and the devil. When mourning for the dead, while standing on the brink of the grave which is about to close on their mortal remains, pray that you may be raised from the death of sin unto the life of righteousness, that with *them* you may be partakers of everlasting bliss, through him who is the resurrection and the life, our Saviour Jesus Christ.

Now, &c.

FINIS.

Croydon: Printed by J. M. Langford, High Street.

A SERMON,

&c. &c.

THE PERMANENT AND THE TEMPORARY COMMISSION OF CHRIST TO HIS DISCIPLES COMPARED:

BEING

A SERMON,

PREACHED AT THE

CONSECRATION

OF THE

HON. AND RIGHT REV.

LUDLOW TONSON, D.D.,

LORD BISHOP OF KILLALOE;

AT

THE CATHEDRAL OF CHRIST'S CHURCH,

ON FEBRUARY 17, 1839.

BY

CHARLES DICKINSON, D.D.,

VICAR OF ST. ANNE'S, AND DOMESTIC CHAPLAIN TO HIS GRACE THE ARCHBISHOP OF DUBLIN.

DUBLIN:

MILLIKEN AND SON, GRAFTON-STREET,

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M.DCCC.XXXIX.

PRINTED AT THE UNIVERSITY PRESS,
BY R. GRAISBERRY.

TO THE

LORD BISHOP OF KILLALOE,

ETC. ETC.

My Lord,

When your Lordship requested me to preach on the occasion of your consecration, I felt it not merely as a personal compliment, but as a call to the performance of a professional duty of no inconsiderable importance; and regarding it in this light, I think it best to abstain from referring to your request in the manner to which other feelings would naturally prompt me.

I had not entertained the idea of committing my Sermon to the press, but urged as I was by your Lordship to do so, I have not held myself at liberty to decline.

For the necessarily imperfect development of the topics of the Sermon, your Lordship, of course, will not be held responsible; but it will naturally be inferred, that its general objects and leading sentiments did receive your approbation.

And this approbation will make known, what, I am sure, your Lordship will have no objection to find inferred, that an unwillingness to question the Christian character of other Communions where Christ is preached and his sacraments duly administered, or to assert that such Communions, because governed differently from our own, are necessarily excluded from the "Household of faith," is, in your judgment, far from implying general indifference with respect to the constitution of Churches, or the absence of decided preference and devoted attachment to our own; and again, that that preference and attachment are more suitably shewn by the members of our own Church, by cheerful submission to its discipline and its constituted authorities, than by severe censures passed on the members of other religious communities.

The misapprehension of supposing that our

Saviour has promised a continuance of miracles in His Church, arising from confounding together, the Commissions recorded by Matthew and Mark respectively, has long appeared to me to involve most injurious results. And it will give me great satisfaction to find that the explanation which seems to me to be the true one of these passages, shall prove to the minds of my brother clergy, as satisfactory as it has long appeared to mine, in obviating that misapprehension.

I have the honor to be, My Lord,
Your Lordship's humble
And obedient Servant,

CHARLES DICKINSON.

Καὶ προσελθὼν ὁ Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Πορευθέντες [οὖν] μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος·—*S. Mat.* xxviii. 18, 19, 20.

SERMON,

&c. &c.

ST. MATTHEW, xxviii. 18, 19, 20.

"*And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.*"

THIS is the record of the *permanent* commission which our Saviour gave to his appointed ministers. It is accordingly selected by our Church as a portion of Scripture fitly to be read on occasions like the present. Many have supposed that it is the same in substance as the commission recorded in the Gospel of St. Mark; but I shall have occasion to point out to you that this is an error of no trifling importance.

That the commission I have read to you was designed to be *permanent*, you will easily discern from the nature of the promise annexed, "Lo, I am

with you always, even unto the end of the world." The persons immediately addressed were, none of them, to continue on earth longer than the usual period of life, and most of them were to be cut off prematurely by the persecutions to which the first Christians were exposed. This promise, therefore, must be understood as not limited to these, but as extending to their successors through all subsequent ages. It was the declaration of Christ that "the gates of hell," (as we translate the passage,) that is, the powers of death, should never prevail against his Church; that his visible Church should continue on earth as long as the earth itself should be allowed to continue. And, in conformity with this declaration, He promises (as in the passage before us) that He would be with the ministers of that Church even to the end of time.

We can have no doubt that these words do convey a *permanent* promise from Him whom we acknowledge as our God and Saviour; else the words would have no intelligible meaning.

But you will see this more clearly if you compare the commission recorded by St. Matthew with that very *distinct* commission which we read of in the Gospel of St. Mark. This latter commission I speak of as distinct from that of St. Matthew, though they are frequently, as I have remarked, confounded together. They both seem to have been delivered about the same period of time, and this has made them be regarded as identical. But

if you examine them both, you will see they present points of distinction, which, though frequently overlooked, are very remarkable.

This is not a matter of trifling importance: it affects, indeed, the very credibility of the religion of Christ; and I feel, therefore, I am not misusing your time in directing your attention to it.

I have already read to you the words of St. Matthew. Now attend to the expressions of the other Evangelist. "He said unto them, go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned," that is, condemned.* And to this he adds a declaration to which I would now direct your special attention: "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Now, infidels and, I am sorry to say, some professing Christians, refer to those words, with opposite designs indeed, but in a manner equally calculated to undermine your faith in Christ. They

* "Condemned" is the translation generally adopted in our version for the word in question. See Matthew, xii. 41, 42; xx. 18; Romans, ii. 1; Heb. xi. 7, and many other passages. The *kind* and *degree* of condemnation and salvation alluded to, is not the point now in question.

both refer to them as containing a promise that a power of working miracles should always distinguish those who were Christ's disciples. The infidel then appeals to the admitted fact, that miracles are no longer worked, as a proof that the promise of Christ has failed:—that his Church does not exist:—or rather, that Christianity had no truth or reality in it from the commencement. Some weak Christians, again, taking the words in the same meaning, argue of course that the true Church of Christ must have miracles worked in it by some of its members, and that this is one of the marks which is to distinguish the true Church. From the theory that miracles *ought* to be worked, they easily pass on into the assertion, that they *are* worked;—and worked by the Body to which they themselves belong; and on this ground they claim that this Body is the true Church of Christ. The asserted miracles again turn out, on examination, to be either cures quite within the influence of imagination or other human agency to effect, or else, the utterance of unintelligible sounds, dignified, contrary to all common sense, by the name "gift of tongues." I need not say that infidels rejoice in the ridicule that is thus cast over the evidences of the truth of Christ's religion. They maintain,—and in this respect they will always carry with them the common-sense of mankind,—that such events are not miraculous. But having previously secured the concession that Christ did promise a continuance of miracles in his

Church, they argue triumphantly from the absence of all indisputable miracles, that his promises have failed, and that his religion is untrue.

But, if you examine, you will find that the common foundation which these opposite parties agree in resting upon, is utterly fallacious. They both take it for granted, that the words of St. Matthew and St. Mark must be meant to convey the substance of the same discourse; and setting out with this theory, they seek to get rid of the difficulties it involves, by striving to combine the two passages together; while the result is, a combination involving insuperable perplexities, unauthorized by the Scriptures, and opposed indeed, as you will soon perceive, to all the facts which the Scriptures themselves relate. On a little consideration, you will see both the necessity and the importance of regarding the two passages as containing two very distinct commissions.

It is very true that the passage in St. Mark does speak of miraculous powers as, "signs following them that should believe." But then you will observe, that, in this place, no words intimating a *permanent* promise are used. The expression, "Lo, I am with you alway, even unto the end of the world,"* does not here occur. And again, St. Matthew, who does use these words, abstains alto-

* Some have tortured αἰῶνος into the sense of age or generation:—all this merely to reconcile this with St. Mark.

gether from any mention of miracles. That is, where the promise is plainly permanent, there is no mention of miracles; and where miracles are spoken of, no words denoting permanence are employed. I need hardly offer proof that this cannot be considered accidental.

The fact is, that the commission in St. Mark's gospel was addressed to the Apostles only. The promise was,—not that Christians in all subsequent ages should work miracles, but that such signs should follow those who believed under the immediate ministry of the Apostles; those upon whom the Apostles "laid their hands."

And this interpretation agrees with the facts related in the Acts of the Apostles. For instance, you read in the 8th chapter of Acts, that the Samaritans were converted to Christ through the ministry of Philip, one of the seven Deacons, and not an Apostle. Immediately on hearing this, the Apostles sent down from Jerusalem two of their own number, Peter and John; and when these laid their hands on the converted Samaritans, they received, it is said, the Holy Ghost: that is, the same miraculous manifestations as are spoken of in other parts of the Acts: amongst those are the gift of tongues and other such supernatural powers.* The signs then did *not* follow the ministry of Philip, who was not an Apostle, but they *did* follow

* See Acts, x. 46, and xix. 6.

the ministry of the Apostles, because it was to them, and them only, that the promise in question was made by our Saviour.

And this (I may observe by the way) will lead you to a very rational mode of limiting the time within which miracles were worked in the Church. When all the Apostles were withdrawn from earth, no new persons could be endowed (through the medium of the Church) with the power of working miracles. When the last of the Apostles died, the last of those appointed channels through which miraculous powers were to flow into the possession of the Church was closed.* And when all those upon whom the Apostles had laid their hands were dead, then no further miracles would be worked. Accordingly, while we read of some miracles, after the days of the Apostles, but during the probable life of some of their contemporaries, whose reality is scarcely to be denied, all the asserted miracles of later times bear plainly on them the marks of falsity.

What I have said is sufficient to establish the distinction between that commission which our Church addresses to those called to the Episcopal office, and that special commission which was given to the Apostles only. There are, however, other differences in addition to that just noticed, which,

* See the Encyclop. Metrop., article on Ecclesiastical History.

though less material perhaps, are too instructive to be passed over.

Thus, when the Apostles were directed to "preach the Gospel to every creature," it was added, "he that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Now, you cannot but observe that no such words as these occur in the passage of St. Matthew, which (as we have seen) was designed by our Saviour for his ministers and servants in the subsequent ages of the Church. And a very little reflection will shew you, that, to direct the use of such expressions on the one occasion, and withhold all permission to use them on the other, was exactly suitable to the very distinct circumstances.

The Apostles empowered to work miracles could demand, with force and propriety, an instant acquiescence in the truths they delivered. Those to whom they preached were to be careful indeed to understand what they taught; but when understood it was to be unhesitatingly embraced. They did not join issue on the question whether their preaching seemed to their hearers to be in agreement with God's word,* because their preaching

* The Bereans indeed are commended for searching the Scriptures, (of the Old Testament of course,) in order to try whether those things asserted by the Apostles were as the Apostles represented them. But the motive with which they searched should be regarded. They and the Jews generally had been in the habit of giving a false interpretation to the

was God's word; "God bearing them witness, (that they were his inspired servants,) both with signs and wonders and with divers miracles, and gifts of the Holy Ghost."

Miracles then were their credentials, and when they presented such credentials they had plainly a right to demand that their teaching should be received by all, at their peril. However awful the language was which they were permitted to employ, I will unhesitatingly say, its employment by them was in full accordance with human reason. They came as direct messengers from God, and they brought their credentials in their hands. They asserted that they were commissioned to convey a revelation from God to their fellow-creatures; but it was not to their own assertion that they demanded

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Scriptures relating to the Messiah. Now, instead of pertinaciously adhering to their former interpretation, they re-examined the Old Testament under the help of that commentary given by the Apostles; convinced as they were by sensible miracles that the Apostles were messengers from God. The narrative is, first, that "they received the word" (as preached by the Apostles) "with all readiness of mind," and then that they proceeded to search the Scriptures. This of course led to the *confirmation* of their faith; but it as little proceeded from distrust in the inspiration of the Apostles, as we now exhibit when we turn from a passage in St. Paul for instance to some prophecy which he has quoted. We make the reference, not because we distrust his authority, but because we judge it to be his wish and direction that we *should* examine and study what he refers to.

credence should be attached; they were empowered to *prove* their commissiom in a manner which left no room for disputation.

But it was not designed by our Lord and Saviour that his ministers in the succeeding ages of his Church should be invested with miraculous powers. And accordingly in his commission to us, He does not direct us to use similar language; which He well knew to be calculated, when unsupported by miracles, to excite feelings very different from those of respect. He promises, indeed, to be with us even to the end of the world; but this promise is addressed to *our* faith rather than to those we preach to. The assurance is a most gracious relief to us when oppressed with a sense of our heavy responsibilities; but we cannot plead this promise as a ground of conviction to the Heathen whom we would convert; nor can we rest upon it as a reason for your *uninquiring* submission to our instructions. The commission addressed to us, accordingly, does not authorize us to use the language referred to. The use of it is withheld from us by our Lord and Master, because it has pleased Him to withhold from us the power of proving by sensible miracles, that we *have* the right to use it.

When we preach to you, my Christian brethren, we must preach to you—not in the manner suitable to the Apostles, who could place before your eyes unquestionable evidences of their authority—but in the manner which is becoming our far humbler

claims. We have to bring before you the evidences of the truth of Christ's religion; the grounds and reasons upon which our own faith is founded. And when you are convinced that the Scriptures are the word of God, we are to expound to you the doctrines which we believe they contain. But so far from demanding your unquestioning acquiescence in what we say, we are bound to state to you, that it is your duty* to examine for yourselves, and to compare our expositions with the revealed word. We are commissioned to help you, but not to dictate; to lay before you the truths of God as in our best judgment we collect them, but not to stop the exercise of your own judgments as to the truth or falsity of what we say to you.

We are not in short, like the Apostles, peremptorily to claim your assent on the ground that our preaching is "with demonstration of the Spirit and of power." We cannot pretend to represent God as responsible for the instruction we give. We must admit ourselves to be liable to error; or if we thought otherwise of ourselves, still we cannot demand or expect that you should acquiesce in our own assertions of our infallibility, because we are not empowered to exhibit to you sensible proofs of our inspiration,—we cannot work miracles. We are not commissioned to convey to you a new revelation; but to help you in the study of

* See Hawkin's Duty of Private Judgment.

the revelation already made; to help you in the proper understanding of it; and what is of no less importance, to press upon you its continual recollection, and its constant application to the regulation of your hearts and conduct. This is indeed a commission of less dignity than that assigned to the Apostles; still it is one of high magnitude, *in* our proper discharge of which, you are deeply interested, and *for* the proper discharge of which we are bound to prepare by study, by sobriety, by watchfulness, and by prayer to Him who alone can bless our labours. For though, as I have said, we cannot represent God as responsible for our teaching, we must never forget on the other hand, that *we* are responsible for that teaching—not to you, indeed, who are fallible like ourselves—but to Him, our Lord and Master, whose ministers we are.

Our Lord of course foresaw that religious Communions would arise in the world differing from each other in sentiments: and even that many differences would exist amongst members of the same Communion. Still He has not empowered any to pronounce an authoritative decision binding as such on their fellow-creatures. If any should claim such a power without being able to exhibit sensible miracles, they are left to maintain that claim by an appeal to reason and argument,—an appeal which effectually defeats the claim in question, inasmuch as argument is addressed to the

judgment, and implies that Christ has *left* you to the exercise of that judgment.*

It is perfectly obvious on the slightest consideration, that those who cannot work indisputable miracles, are not justified in claiming (nor would you be justified in conceding) that unhesitating confidence which is *most rationally* to be demanded and granted in the case of that preaching to which "God bears witness by signs" from heaven. But would God that all Churches and all individual Christians would remember this in practice! Would that all abstained from engrafting on the *permanent* commission, the awful language which the Apostles only were *authorized* to employ, and which, when used by those who cannot prove their inspiration by miracles, can be ascribed to nothing but human arrogance. Say not to any that they cannot be saved, because they do not belong to the true Church, that is, to what you regard as such; or because they do not know the Gospel, that is, receive the doctrines which, in your judgment, constitute the Gospel. These assertions are not arguments but decisions; decisions which have no peculiar force when proceeding from you, but which can be pronounced with equal peremptoriness, by those from whom you most differ. Avoid then the use of language which self-conceit is fully

* See Powell's "Tradition unveiled," for a luminous and forcible development of this important topic.

capable of dictating, and which you cannot *prove* that you employ upon any higher pretensions. Be content to reason with all;—to place before their view the ground of your own convictions, the passages of God's inspired word on which you rely, and your own interpretations of these passages; reason with them in meekness and love; but remember this,—if your reasons leave them unconvinced, no weapons remain in your hands which you are authorized to employ, or to which they would be justified in yielding.

There is one other difference between the two commissions I am comparing, to which I shall briefly advert.

The words of St. Matthew are, "Go forth and teach all nations;" or as it is better translated in the margin of our Bibles, "make disciples of all nations." (The word is *μαθητεύσατε.*) And the process pointed out is, first by baptizing them;* and secondly, by teaching them. Now in St. Mark the direction is, first, to preach the Gospel to every creature; and it is not till after the mention of belief, that a reference to baptism is introduced. "Preach the Gospel to every creature, and he that believeth and is baptized shall be

* "Baptizing them *into* the name of the Father, and of the Son, and of the Holy Ghost." Our translation "*in* the name" is in accordance not with the Greek, but with the Vulgate, and is incorrect as giving an ambiguous sense.

saved." You will perceive that the former of these directions, when baptism is spoken of as preceding instruction, corresponds with our practice of infant baptism; while the latter direction is in agreement with our service of adult baptism. This last of course must be the practice when new converts are made to the Church of Christ. But when whole nations should have been converted to Christ, then, in these, infant baptism would become the general practice. Accordingly, the permanent commission to the Church seems to enjoin that practice which would ultimately be the only one to be used.*

Those important words then which constitute Christ's *charter* to his Church, I could not properly have brought to your notice, without, in the first instance, guarding you against the common error connected with them, the error of confounding this passage with that in St. Mark, containing the distinct and temporary direction, which was addressed to the Apostles only.

But now look to the charter itself. And you will be disposed to regard it with the more reverence,

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* Is it too minute a criticism to observe, that the expression in St. Mark, "he that believeth . . . he that believeth not, &c." corresponds to *individual* conversion, when *each* person is to be received or rejected by the Church according to his previously ascertained fitness, while the words of St. Matthew, "make disciples of *all nations*," correspond with the practice of receiving a class, without any examination of individuals, namely, those whose parents or guardians are professing Christians?

when you call to mind that it was the last direction which our blessed Saviour gave previous to his visible departure from us.

He had now offered up that sacrifice for our iniquities, by which sinful man was redeemed, and the kingdom of Heaven was opened to all believers. He had gathered again the Disciples who had been disheartened and scattered by his death; for previously they had not understood the great designs of God. He had assured them not only of his forgiveness but of his love; and He meant now to unfold to them the nature of the office which He designed that they and their successors should fulful in the Church of which He himself was "the chief corner stone."*

Observe the clearness and simplicity with which our Saviour points out both the *end* which that Church should hold in view, and the *means* which He commanded or permitted it to employ.

The end is, to make disciples of all nations to Christ; to win them into a reliance upon his influence and to a submission to his authority. And the means to be employed are instruction, and the administration of those rites† which Christ him-

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* 1 Peter, ii. 6.

† For no one who admits the duty of administering the initiating rite of baptism will doubt the duty of complying with Christ's injunction relative to the habitual celebration of the Eucharist. They will regard this injunction as included here under the expression "teaching them to observe all things whatsoever I have commanded you."

self instituted. The Church can never, with safety to itself, entertain any object distinct from that which our Saviour has specified. This is its vocation and office;—to inculcate upon all that this world is a transitory scene;—that there is "a day appointed in which God will judge the world by that man whom He hath ordained;"—that Christ is "our prince and our Saviour, to give repentance unto us, and remission of sins."

Whatever blessings the Church may confer on present society,—and these are undoubtedly real and important,—still, we must remember that these are only indirectly obtained, and that the object *immediately* aimed at, is, not the promotion of men's wordly interests, but of their eternal welfare.

Again, we must remember that the means which our Saviour permits us to employ, are definite and restricted. He does not tell us that we are free to employ *every* means which, as human beings, we may have it in our power to wield. He does not authorize us to use coercion or other worldly instruments for compelling or inducing profession. What the Church has to seek, is, not profession, but real belief; not conformity, but conviction. Our Saviour described with precision, and by this description has marked out for us, both the end and the means to which every Christian Church is limited.

That He did mean to draw this limit, which is

the natural inference from the most obvious sense at least of the words employed, is further confirmed by his actual prohibition, in other places, of any means beyond persuasion. And these prohibitions were conveyed under circumstances which give them peculiar point. It was when an Apostle was actually using violence in defence of Him and his religion, that He commanded him to "put up his sword, for," said He, "all they that take the sword shall perish with the sword,"* (that is, they who used the sword *for Him* should be debarred from his protection.) And again, it was when He was actually accused of designing to assume a jurisdiction in the affairs of this world, that He gave the distinct reply, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews;" (that is, on this supposition He would have permitted them to fight in His defence;) "but now is my kingdom not from hence."† And the spirit of our Saviour in this respect was fully understood by his Apostles.

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* Matthew, xxvi. 52.

† John, xviii. 36. The remarkable words that follow should be attended to. "To this end was I born, and for this cause came I into the world, *that I should bear witness unto the truth.*" Our Saviour not only defines the *object* He held in view, but also restricts the *means* to be employed, in this passage, exactly as we have collected from the commission in St. Matthew.

"Though we walk in the flesh," said St. Paul, "we do not war after the flesh; for the weapons of our warfare are not carnal."* But he was employing, at this very moment, the weapon which his faith assured him would be "mighty through God, to the pulling down of strongholds." "I beseech you," said he, "by the meekness and gentleness of Christ."

The charter conferred by our Saviour on his Church was evidently held in view by the framers of our Articles. The nineteenth Article, for instance, is an exact transcript of it. "The visible Church of Christ is a congregation of faithful men" (of believers) "in the which the true word of God is preached, and the Sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." This is all that our Church would admit into its definition; judging, I suppose, that this alone is declared by our Saviour to be *essential* to the constitution of a Church. They seem not to have thought themselves at liberty to travel beyond the exact expressions of their Master. The other regulations prescribed by the Church were adopted not as *essentials*† but as things ad-

* 2 Cor. x. 31.

† "Because the only object which separateth ours from other religions, is Jesus Christ, in whom none but the Church

visable with reference, as St. Paul directs, to *decency, order* and *edification.**

It is not wise, certainly, for a Church to deviate unnecessarily and without strong reason, from any practices which we know the Apostles used, even though it cannot be *proved* that they actually enjoined them as matters of universal and lasting obligation. And amongst these we may place the appointment of the different *Orders* of ministry which our Church has adopted after the example of the Apostles.

Thus you are aware that the Apostles used the ministry of deacons, and also the ministry of a higher Order denominated elders, or presbyters, or, as we have translated the last word, priests.

This arrangement the Apostles found established in the Jewish synagogues; and probably one reason why our Saviour may not have enlarged upon the ecclesiastical constitution of Christian-communities, was, that He knew they had a sufficient model already in existence, presented by the consti-

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doth worship; we find that accordingly the Apostles do every where distinguish hereby the Church from Infidels and from Jews, accounting them which call upon the name of our Lord Jesus Christ to be his Church. If we go lower, we shall but add unto this certain casual and variable accidents, which are not properly of the being, but make only for the happier and better being, of the Church of God, either in deed or in men's opinions and conceits."—*Hooker's Eccles. Polity*, Book, § 68.

* Rom. xiv. 19; 1 Cor. xiv. 40.

tution of every Jewish synagogue. A synagogue, when its members were converted, became a Christian Church, possessing already an adequate constitution for its own government, and needing no change in that respect.

Now even from Sacred Scripture, and without recurring to other sources* of information, you may collect an important feature in the constitution of their synagogues; to which, designedly, I have not as yet adverted. In addition to the inferior Orders of ministry there was always a *superintendant*, who exercised jurisdiction over the rest. For instance, in the 5th chapter of St. Mark (as also in the 8th chapter of St. Luke) Jairus is mentioned as a Ruler of the Synagogue. The same office is noticed also in 15th chapter of St. Luke : (14th verse:) again in the 18th chapter of Acts, Sosthenes and Crispus are spoken of, each as a Ruler of the Synagogue; and many other parts of Scripture might be referred to.

Now this species of Church government seems to have been generally adopted (in the Churches of Jewish Christians, *continued*, rather than introduced) by the Apostles. We have evidence in the Epistle to Timothy, that to him was intrusted the chief government of the Church at Ephesus. Authority is expressly assigned to him

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* Vitringa and Lightfoot supply abundant information on the constitution of Jewish synagogues.

over the Presbyters or Elders, as well as over others. "Rebuke not an Elder, but entreat him as a father." "Against an Elder receive not an accusation but before two or three witnesses."* Again the same authority is noticed as conferred on Titus, in the Epistle addressed to him. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting," (that I have left undone,) "and ordain Elders in every city as I had appointed thee."† Again, James seems to be recognized as the Superintendant of the Church at Jerusalem.‡ I need not occupy you with further references.

In speaking of those who were invested with rule in the Church, I have used the term "Superintendant" rather than Bishop, (though the terms are synonymous,) because I wished for the present to avoid a source of perplexity, which, till the cause is pointed out, is apt to occur to a reader of the Scriptures. Originally the terms Bishop and Presbyter seem to have had nearly the same meaning; the *Rulers* of the Church were called Apostles or Angels;§ the next Order of the ministry, Bishops or Presbyters indifferently. But it very early was found expedient to confine the use of the term Apostle to those distinguished disciples and witnesses of the resurrection of Christ, whom we

* 1 Timothy, v. 1, 19; see also iv. 14, and 2 Timothy, i. 6.
† Titus, i. 5. ‡ Acts, xv. 13, 19, and xxi. 18.
§ Gal. iv. 14. Rev. ii. 1, 8, 12, &c.

now generally understand by the term; and the word Bishop was then appropriated in a distinct signification, and used as a substitute for the titles of Apostle and Angel. The three Orders, however, of ministry are distinctly referred to in the Scriptures: so that this change of name, at least when its cause is pointed out, ought not to create any confusion of thought on the subject.

There can be no doubt that this distinction of three Orders of ministry appears in the earliest documents of ecclesiastical history. I will not now occupy you with quotations in proof; but you can easily refer to writers of credit. The examination will convince you that our Church was fully justified in its declaration, that, "it is evident to all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been three Orders of ministers in Christ's Church —Bishops, Priests and Deacons."*

I shall not detain you now by adverting to the several functions which our Bishops are commissioned to discharge; there is one part, however, of the constitution of our Church, to which, because it is not unfrequently overlooked by the laity, I shall briefly direct your attention.

Our Church has framed, as far as it could, written laws and regulations for the direction of its clerical members; but well knowing that the mean-

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* See note at the end.

ing of some of these might become matter of dispute, and anticipating also that circumstances must arise from time to time which could not be foreseen, and for which no written provision could be made, it has intrusted the Bishops with a power of issuing directions in both these cases. When "doubt arises concerning the manner how to understand, do, and execute" the prescribed regulations, (I am citing the preface to the Prayer-book,) "the parties that so doubt are to resort to the Bishop of the diocese" for his direction. And again the Bishop is authorized to direct to the lower clergy "godly admonitions;" and we, the lower clergy, make a solemn promise before God that we will "follow such admonitions with a glad mind and will, and submit ourselves unto them."* This is an important trust, and one to be exercised by our Bishops with the most watchful discretion; and should they be influenced in exercising, or in abstaining from the exercise of, this duty, either by the fear of censure or the love of applause, they will hereafter have to give an account to Him,—the chief Shepherd, who knoweth the secrets of the heart. They will have to give an account both of what they do, and of what they have left undone. If they act, or abstain from acting, in any particular department which belongs to them, through fear of man, or because

* See the "Form and Manner of making and ordaining Priests and Deacons."

they love the honor of man, the same judgment awaits them as awaits the clergy who are under them, or the meanest of our flocks.

It is, however, for each party to consider how he executes the particular obligation which lies on him. The Bishops are called upon to exercise discipline with kindness and discretion; and we, the inferior clergy, are bound, as you perceive, by the most solemn engagement, to pay a reverence to the godly admonitions of our Bishops. It is reasonable indeed that *all* godly admonitions should be received, as such, no matter from what quarter they may come. But the words referred to were evidently designed to inculcate, not this ordinary duty, but a special duty towards our Bishops. We place ourselves under an obligation to attend to their godly admonitions with a peculiar reverence; and this in language so explicit, that if we violate this engagement, from our own prejudices, or from yielding to those of others, or from a desire of exercising an independent authority, or from a fear of opposing the assumed leadership of some other person:—no matter what the cause may be, if we violate the engagement, we must admit that we incur a heavy responsibility,—a responsibility not before a human tribunal, but before that God whom we have called to witness the engagement. The engagement itself, indeed, is expressed in words devised by man; but having solemnly taken it upon us before God, it is to God and not to man

we are responsible for its observance. It would be wise, therefore, both for Bishops and for the clergy, each for himself, to set apart a day for reading over the special engagements which the services of Ordination and Consecration imply, and for examining himself as to how far he has fulfilled or sought and wished to fulfil such solemn engagements.

When any one speaks of our present Bishops as the successors of those primitive Bishops ordained by the Apostles, I have known persons seek to throw a ridicule upon this, by contrasting the office as it at present exists, with the state of persecution and suffering to which *they* were subjected. But if this be used as a serious argument against our episcopacy, I would ask of you, whether you would *wish* the spirit which persecuted Christians to return? If the condition of Christian Bishops be different, as happily it is, from that of their predecessors, so is the condition also of Christian laymen. You do not bring ruin upon yourselves, my brethren, by your profession of the religion of Christ. On the contrary you in general are more likely to advance your worldly interests by this profession. The fact that such a change has taken place in the circumstances of the Christian Church, is an additional reason for each of its members, lay and clerical, to examine the sincerity of his profession: but the change itself has reached us all. You do not feel yourselves degraded as Christians because you

are not subjected to death for your profession of faith in Christ. You do not wish that lay-Christians were now persecuted. And if you do not, then you are not justified in undervaluing our present Bishops, on the ground that their office now is one of distinction, and free from personal danger.*

I believe, however, there is no office of distinction which is not accompanied by its peculiar penalties. I have lived long enough to be certain that a conscientious Bishop is far from being exempt from this general rule. The very feeling of a heavy responsibility is a weight upon the spirits. If you were to read the Address of the excellent Archbishop Secker to his clergy, in which he dwells upon the pressure of episcopal responsibility;—if you were to read this without sympathising with him, I should conclude you were sadly destitute of all moral and spiritual feeling.†

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* Similar sneers are often heard at *rich* endowments held by the lower clergy. Now, if Church endowments were but one-twentieth of their value, they would hold out just the same allurement to avarice and ambition; only, to a *lower* class of men. There would be a struggle, (as there is now for the office of Sexton,) of men saying, "put me, I pray thee, into one of the Priest's offices, *that I may eat a piece of bread.*"

† "Non sunt, *experto credite*, non sunt tanti vel honores vel reditus amplissimi ecclesiasticis destinati, ut a quopiam enixe cupiantur. Multum habent solicitudinis, non parum forsan invidiæ; veræ delectationis nihil, nisi quoties occurrit, occurrit autem raro insignis, benefaciendi occasio."—*Oratio Synodalis.*

Shall I refer you to the experience of our own admirable Bishop Bedell, persecuted and maligned by those who should have supported him;* or to Archbishop Tillotson, whose sober good sense could not overcome the spirit of malignity; or again, to him who for depth of devotional feelings, and singleness and purity of mind, was never exceeded by any human being—the venerated Archbishop Leighton? These men,—among the lights of our Church,—were in their own day censured with bitterness, and maligned; their motives misrepresented, and their conduct held up to scorn and execration. We now look back with astonishment upon the blindness of their contemporaries; we think if we had lived in their days, we should have appreciated duly their wisdom and integrity, and spiritual singleness of mind. But we cannot be sure of this. The Scribes and Pharisees of our Saviour's days had the same impression concerning themselves. "Ye build" (said our Saviour to them) "the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."† And yet these men did "fill up the measure of their fathers," and more than follow the very example which they censured. The fact is, my brethren,

* See Burnet's Life of Bishop Bedell. † Mat. xxiii. 29.

while we can always look back with perfect coolness, to distant ages, we too frequently are ourselves slaves to all the excitements and depraved feelings of the times in which we happen to live.

But I do not wish to damp the spirits of that member of our Church who is this day to be invested with the cares and the duties of the Episcopal office. I will not therefore dwell on the responsibility which, I have no doubt, he already feels. Rather let me direct words of hope to him, and to you, his fellow-labourers.

We believe the promise of Christ that his Church shall not cease to exist. We believe the engagement He has made, "Lo, I am with you alway, even to the end of the world." It is for us to prove to the world at large, that we do believe this, by striving to act in full conformity with his directions.

Is it your opinion that clouds are gathering in the horizon of the Church of Christ, or of that branch of it to which we belong? This then is the very time to display our faith; and we display it just so far as we employ those means which He authorizes for the advancement of his cause; carefully abstaining from such as He has prohibited, though to the human eye they may present a brighter prospect of success. If you really rely on his promises, you will trust that his means—those which He has commissioned you to use, will be

finally triumphant. Remember, it is no great proof of faith to perceive that the cause of Christ is advancing, when his Church is actually and visibly making progress. It is when his enemies have risen up against Him, that you have the best opportunity for manifesting your fidelity. It is not when the multitude are exclaiming "Hosanna to the Highest, blessed be he that cometh in the name of the Lord," that the steadfastness of your adherence is tried; but it is when your ears are assailed by the cry of "Let Him be crucified." To come to meet your Master when he is walking on firm land, demands no sacrifice of human feeling, and may be the act of one who has little or no confidence in his sustaining power. But to come at his call, treading on the waters, and on the waters of a troubled sea, *that* is faith. If when we perceive the waves roaring, we yield to fear, we shall indeed sink; but if any of you be thus tempted, pray to Him in secret for help, and that He will stretch out his unseen hand and say, "O thou of little faith, wherefore didst thou doubt," and He will reanimate your drooping confidence, and enable you to walk firmly amidst surrounding dangers.

And it is in times of danger especially, that it behoves us, each to perform that particular service which is appointed for him. Most of us are disposed to think chiefly of those duties which belong to others. And most especially we are apt to

paint to our imaginations vividly, the great things which might be effected for the cause of Christ, by those in a higher station than ourselves; we are ready to censure their failings, and to point with our finger to the consequences of their neglect. But we should remember that to enable us to discover or to think we discover the faults and deficiencies of others, corrupt human feelings are perfectly sufficient. Faith, on the contrary, is displayed by our own persevering assiduity, each in the discharge of his own proper duties. It is not by our asking, "Lord, what shall this man do?" that we shew our love to Christ, but by our obedience to his command "follow thou me;" in the humble trust that "in due season we shall reap if we faint not."

However unsuccessful, or seemingly unsuccessful, our efforts as regards others, the effort is, itself, as far as we are concerned, accepted for the deed. But in truth, God only knows what good may be effected even by the very meanest among us. It was to the *slave* the Apostle directed the exhortation to "adorn the doctrine of his God and Saviour;"* to the slave—a meaner member of society than, thank Heaven, exists among ourselves;—to such a man the apostle urges—not merely that he might obey Christ,—but that he might adorn his cause. And which of us, there-

* Titus, ii. 10.

fore, should apprehend that our particular services, however weak they may be, must be disregarded? or which of us can be excusable for the neglect of presented duties from any idea that his opportunities are insignificant?

And even though we should be unable to accomplish any service for Christ in the world around us, still there is a world within us, where we do possess power, and in which we may take care that Christ shall be successful. "The kingdom of Heaven is within you:"*—it is in the heart of each believer; that kingdom which is "righteousness, and peace, and joy, in the Holy Ghost."† Give to Him then your heart, though others around you may harden theirs. Accept the benefits of his death, and cherish the influences of his resurrection, though many may trample on them. Give to Him your heart, and let him inscribe on it "holiness to the Lord." This is the victory which He expects and looks for from your faith; and this is the only victory for which He holds you responsible.

Finally, remember that the same gracious Saviour who has promised to be always with his Church, has promised, in a more explicit manner, to be in the midst of those who assemble in his name; and again, that if but two or three *agree* in asking anything in his name, it shall be granted to them; supposing, that is, that He "who is always more ready to hear than we to pra[illegible] sees it to be

* Luke, xvii. 21. † Rom. xiv. 17.

"most expedient" for us;* and that the worshippers prove they wish their own petitions to be fulfilled, by using, on their part, corresponding endeavours. Join then earnestly in a common supplication, and *agree* in asking now, and seeking from henceforth, a boon, which you may well hope is right to be asked,—even "that it may please Him to illuminate all Bishops, Priests, and Deacons with true knowledge and understanding of His word, so that both by their preaching and living they may set it forth and shew it accordingly." And again, in the corresponding petition for yourselves and all the People, "that it may please Him to grant them increase of grace, to hear meekly His word, to receive it with pure affection, and to bring forth the fruits of the Spirit."

"*Now unto him that is able to do exceeding abundantly above all that we ask or think, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end.*" AMEN.

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* Prayer of St. Chrysostom.

NOTE,

REFERRED TO FROM PAGE 23.

THE words quoted as above from the preface to the Ordination and Consecration Services, sufficiently prove that our Church regards the episcopal office as of Apostolic institution. On the other hand it should be observed, that it has abstained altogether from deciding that the Apostles did not sanction any other form of Church Government, or that they enjoined any one form as of perpetual and universal obligation. Had those who framed our Articles been convinced that any form had been so enjoined, they would not have been justified in drawing up as they have done, a definition of "the Visible Church," not specifying this essential character. It is sometimes said that the omission is to be accounted for on the ground of their unwillingness to frame the Article in such terms as would exclude from the designation of Churches, those continental communions which had not, and perhaps could not, have had episcopal government. To represent them, however, as omitting, on that, or any account, all mention of Church Government, although they believed there was one form prescribed as essential to a Christian Church, would be to impute to them, (most undeservedly,) not merely a logical inaccuracy, but a dishonest sacrifice of a divine commandment to supposed expediency.

Some writers indeed, amongst ourselves, have represented episcopacy as thus essentially requisite, and consequently have denied the name of Church to any Communion otherwise governed. The truth or falsity of this opinion, however, I am not at present discussing; I am speaking merely of the decision of our own Church on this point; and this evidently is to be collected,—not from the opinions of its individual

members, but from its own *authoritative* documents. It is to these we are to refer for the decisions of a Church, as such, on all points, whether of government or doctrine. The supposed opinions, or even the published writings, even of those concerned in drawing up the Articles, are of no decisive authority in such a question. For besides that some of them may have held opinions in which the rest did not concur, (which we know was the fact,) even when they did agree in any opinion, they may not have agreed in *requiring assent* to that opinion as a condition of communion. Now, with respect to the question of Church Government, it is evident that our Reformers did *not* agree in requiring the belief that any particular form was matter of universal obligation, inasmuch as they did agree in the omission of any such assertion.

Our Reformers retained episcopacy in our own Church, because fully believing it had the sanction of the Apostles, they were persuaded on other grounds that it was entitled to a decided preference. But they were far from laying down that the absence of episcopacy in a religious Communion, destroyed its claim (if otherwise supported,) to the title of a Christian Church. They so framed the Articles and other formularies, as to permit all who regarded episcopacy as a legitimate constitution, to be members of our Church, as far as that point is concerned. Those indeed, who look upon it as an unallowable Institution, cannot properly be members of our Church; and I must add, that any one who in *theory* acknowledges, and perhaps earnestly contends for, the episcopal office, while in *practice* he disregards, or defies, or usurps it, is most manifestly guilty of the highest degree of schism, aggravated by gross inconsistency.

THE END.

" PREACH THE GOSPEL."

A

SERMON,

PREACHED IN RIPON MINSTER AT THE ORDINATION

HELD BY THE

LORD BISHOP OF RIPON,

ON SUNDAY, JANUARY 13, 1839.

BY THE REV.

CHARLES DODGSON, M.A.

LATE STUDENT OF CHRIST CHURCH, OXFORD,

AND EXAMINING CHAPLAIN TO THE BISHOP OF RIPON.

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TO THE

RIGHT REVEREND FATHER IN GOD,

CHARLES THOMAS, LORD BISHOP OF RIPON,

THIS SERMON,

PREACHED BY HIS APPOINTMENT,

HONOURED BY HIS APPROBATION,

AND

PUBLISHED BY HIS DESIRE,

IS, WITH SINCERE RESPECT AND AFFECTION,

INSCRIBED.

A

SERMON,

&c.

"Preach the Gospel."—MARK xvi. 15.

AMONG the various means of grace, ordained by God and honoured by His blessing, the faithful ministry of the Word must ever be regarded as holding a distinguished place. The history of the Christian Church has borne full testimony to its efficacy; and although, in accordance with the prophetic picture drawn by our Lord Himself, much of the seed has fallen "by the way side," "among the thorns," or "on the rock," still there has never been wanting good ground, prepared by the Divine Sower for its reception, wherein it has taken root, and "brought forth fruit," according to the measure of the Spirit which God has given to every man, "some thirty, some sixty, some an hundred fold."

On the other hand, where from ignorance, from indolence, from want of personal religion, the task of the Preacher has been unfaithfully executed, evil consequences have, in the same proportion, been produced: false doctrine, heresy, and schism, like rank and noxious weeds, have overgrown the soil, which the good fruit should have occupied; practical piety has languished and decayed; and thus the displeasure of the Almighty has been visibly attendant on a work not performed according to His will.

The commission, therefore, to "preach the Gospel," solemnly entrusted to every Minister of our Church at his Ordination, is one which involves considerations of overwhelming interest and importance: and when the words are pronounced, "Take thou authority to preach the Word of God[1]," the anxious reflection cannot fail to arise—How awful a responsibility is here incurred by him who gives and by him who receives the charge! How will this authority be exercised? to the glory of God, or to His dishonour? to the profit, or to the hurt of immortal souls?

To enter at large into the vast field of inquiry, which such reflections open to us, would, in the compass of a single discourse, be manifestly impossible: but a few general suggestions on the subject

[1] Ordination Service.

of evangelical preaching cannot be considered as unsuited to the occasion; and may, if it shall so please God, be not without profit to some, at least, among my present hearers.

And first, in using the term "evangelical," let us carefully guard against all perversions of its strict and proper meaning, and separate it from all considerations, with which it has no real or necessary connection. Let us use the word as the symbol of our union, not of our divisions; as concerned with Divine doctrines, not with human deductions from them; as denoting the essential character of our Reformed Church in general, not the particular views of any section within it. In a word, let us define an Evangelical Preacher simply as one who preaches the Gospel of Jesus Christ, to the exclusion of every other system of teaching opposed to or unsanctioned by it.

Now, before entering on the question of what are or are not Evangelical doctrines, I would first observe that the fundamental *principle* of Evangelical preaching is implicitly contained in the simple words themselves, "preach the Gospel." The word "Gospel," I need scarcely remind you, signifies a message of good; and the words, which we translate "to preach," signify to make proclamation as a herald, to announce tidings as a messenger. The essential character, therefore, of the Preacher is that of a herald and a messenger; titles which sufficiently

define his office, and explain its proper functions. His task is not that of the Philosopher in his lecture, to propound and vindicate theories; nor that of the Orator in the assembly, to invent popular and persuasive arguments: he is simply commissioned *to deliver a message*, and his commission and his message are from God. It is indeed his duty to expound the truth to his hearers, to instruct, to advise, to persuade them: but he must first proclaim the message with which he is charged; and all his instructions, his advice, his persuasions, must be founded on that message, must be derived immediately from it, must be limited and directed by it. If, on his own authority, he add any thing to it; if he withhold or reserve any portion of it; if he so restrict and qualify its terms, as to exclude even one individual from the scope of that which he is commanded to "preach to every creature[1]," then he betrays the trust committed to him; he ceases to be a faithful messenger; he declares his own counsel, not "the counsel of God."

In this first and fundamental principle of Evangelical Preaching all true Churchmen are entirely agreed. It is, in fact, the very principle on which the Reformed Church of England is avowedly built; for, if one truth be more strongly and unequivocally affirmed than another by that Church, it is, that the

[1] Mark xvi. 15.

written Word of God, His recorded message to mankind, is the one and only rule of a Christian's Faith, and "containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith[1]."

But now a second question arises, wholly independent of this principle, and in no way interfering with it: and that is, not whether Scripture be the standard of Truth, but what is the standard of Scripture interpretation. The same Holy Book has been appealed to in support of contradictory doctrines; and where there is real contradiction, there must be error. Still, therefore, we need something to enable us to distinguish the truth from the error, the right from the wrong interpretation.

That the Holy Spirit of God, "the Spirit of Truth[2]," as he is emphatically called by Christ Himself, is alone sufficient, and is all-sufficient, to "guide" mankind "into all truth," is a Scriptural verity, which no believer in Scripture can dispute. But the admission of this principle does not determine the question before us; for it is a principle maintained in common by those amongst whom the most serious and important differences in Religious doctrine are found to prevail. The plea of the

[1] Art. vi.

[2] John xvi. 13.

great Apostle, "I think that I have the Spirit of God [1]," has ever been advanced, with more or less confidence, by Popes and Councils, by rival parties within and without the Church, and by individuals, the one against the other. The Apostle vindicated *his* claim by manifesting "the signs of an Apostle [2]," the *miraculous* proofs of his divine commission: but, since we have no sufficient evidence that God has, since the Apostolic age, vouchsafed to any individuals, or bodies of men, such supernatural and infallible criteria of the real guidance of the Spirit in the interpretation of Scripture, as may serve to determine all controversies between them, the rivalry of opposing opinions must remain without arbitration, unless God shall have provided, in the ordinary dispensations of his providence, some *common* standard of interpretation to which all may equally appeal; some test, which, not superseding the undisputed duty of every man to search the Scriptures for himself, and to pray that the Spirit of Truth may give him "a right judgment in all things [3]," may still serve as a common rule to prompt and assist that judgment, to guide, to correct, to confirm it.

And such a test we find in that which is commonly known under the name of Catholic Tradition: a term which I would be distinctly understood as confining strictly to the meaning and within the

[1] 1 Cor. vii. 40. [2] 2 Cor. xii. 12.

[3] Collect for Whitsunday.

limits prescribed by the Reformed Church of England. Our Articles advert to this Tradition with reference to two distinct classes of questions: 1st, those relating to Faith and Doctrine; and 2dly, those relating to the Rites and Ceremonies and discipline of the Church. It is with the first of these alone that our present subject is connected. And on this point the following declarations of our Church sufficiently define and explain her meaning. That there is "one Catholic and Apostolic Church[1]:" that one of the chief characteristics of that Church is, that "the pure Word of God is preached[2]" therein: that "the Church is a witness and a keeper of Holy Writ[3]:" that "the Church hath authority in controversies of Faith[4]." And, lest such expressions should possibly be misconstrued, it is further declared, that "Holy Scripture containeth all things necessary to salvation[5]:" that it is not lawful for the Church "to enforce any thing to be believed for necessity of salvation," besides what is contained in "God's Word written;" nor "so to expound one place of Scripture, that it be repugnant to another[6]:" that the "General Councils" of the Church are "assemblies of men," who "may err, and sometimes have erred, even in things pertaining unto God:" and that, therefore, "things

[1] Nicene Creed. [2] Art. xix. [3] Art. xx.
[4] Ibid. [5] Art. vi. [6] Art. xx.

ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture [1]."

From these declarations taken together, it is plain that the Tradition, which our Church regards in matters of Faith, is nothing contrary to the Word of God, is nothing added to the Word of God, is nothing put in comparison with, far less set above, the Word of God; but is that interpretation of the Word of God itself, which has been maintained in the Church from the time of the Apostles, and has been handed down, through the medium of historical records, from their age to our own.

Such, in brief, is the plea which we have to advance in behalf of the doctrinal Formularies of our Church. We do not claim assent to them, because they contain the opinions of our Reformers, or of the ancient Fathers; for, whatever be our respect for the opinions of individuals, they form no *common standard* of Truth: but because we can trace the doctrines which they affirm, as far as historical investigation will reach, as the received doctrines of that Catholic and Apostolic Church, which we believe that God has promised to "guide into all truth [2]." Our principle is simple, definite, tangible: it involves no pretension to human infal-

[1] Art. xxi. [2] John xvi. 13.

libility; no attempt to set up the judgment of one uninspired individual over another; no assumption that those who differ from us in their understanding of Scripture have, therefore, less of spiritual illumination than ourselves. Nothing is presumed, except that the Word of God was rightly interpreted in the age of the Apostles; that the Providence of God has not suffered that interpretation to be lost, but has, in the midst of sects and heresies, ever preserved a body of faithful men, among whom his pure Word is preached: that, where the waters of truth have, in their course, become mingled with those of error, the right mode of distinguishing them is to trace the stream upwards, as far as we may, towards its fountain-head; that the truth, which has flowed from the source, will be found to predominate the more, the nearer we approach to that source; while the errors, (such, for instance, as those maintained by the Church of Rome, and renounced by our own,) which have entered the stream at some lower point, will disappear as soon as that point has been passed. Thus, by the application of the test of Tradition, the question, whether our Church has rightly interpreted the Gospel, is changed, from a mere conflict of individual opinions, into the definite and practicable inquiry, whether her doctrines are primitive and Catholic doctrines. The true member of the Church, of course, believes that they are so; the

Candidate for the Ministry of the Church virtually professes that belief, and on the faith of that profession receives his Ordination.

Having thus endeavoured to show, that the Church of England has provided the best security for the promulgation of purely Evangelical doctrine, by recognising Scripture as the single source of Truth, and by rejecting, in the interpretation of it, all the unauthorised dictates of mere private and individual judgment, when opposed to the primitive doctrines of the Catholic Church of Christ, I would next take a brief—and it must necessarily be a very brief—view of the general course of doctrine, which our Church prescribes to all those who are commissioned, as her Ministers, to "preach the Gospel."

The object of such a Preacher must be the same as the object of the Gospel itself,—to lead the sinner to Christ, and, through Christ, to eternal salvation. And that he may be so led, he must learn to know his need of Christ. "They that be whole need not a physician [1]," and they that think themselves whole do not feel that need. The first step, therefore, in Christian teaching is to show the sinner his moral disease, its origin, its extent, and its danger: and such, accordingly, is the commencement of the doctrinal system relating to man, set

[1] Matt. ix. 12.

forth in the Articles of our Church. The condition of man by nature is there, in accordance with Scripture, represented as in itself utterly hopeless and irremediable: he "is very far gone from original righteousness;" "of his own nature inclined to evil," and deserving only "God's wrath and damnation.[1]" It is a condition shared in common by every man "engendered of the offspring of Adam,"[2] and "born into this world[2];" from which "he cannot turn and prepare himself by his own natural strength," and in which he has "no power to do good works, pleasant and acceptable to God[3]:" but all his doings "have the nature of sin[4]," are abhorrent to the purity of God, and can serve only to increase his own condemnation.

Here, then, is the first great topic supplied to us, which is to lay the foundation, and prepare the way for Evangelical preaching: and if the Spirit of God so apply these universal truths to the individual consciences of the hearers, as to convince them of sin, they are then prepared to listen to the glorious message, which we are charged to deliver, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life[5]." Here is the ground on which the truly Christian Preacher loves

[1] Art. ix. [2] Ibid. [3] Art. x.
[4] Art. xiii. [5] John iii. 16.

to linger. On the momentous question of man's future and eternal state, he "determines not to know any thing save Jesus Christ, and him crucified [1]." He has painted the disease of the soul in strong colours, but it was only to enhance the value of a remedy adequate to its need, and coextensive with its influence. We leave it to others to speculate, if they will, on the question, whether all have an interest in the death of Christ; the Church of England, at least, precludes all such fruitless discussion, by concentrating the declarations of Scripture in words, which might seem too simple to be perverted, too comprehensive to be limited,—that "the offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for *all the sins of the whole world*, both original and actual [2]." Justly, then, may we glory in the cross of Christ. Did "sin abound?" grace did "much more abound [3]." Did "all die in Adam?" "in Christ all shall be made alive [4]." Was "all the world guilty before God [5]?" "He is the propitiation for the sins of the whole world [6]." Did "death enter the world by sin [7]?" He "hath abolished death, and hath brought life and immortality to light through the Gospel [8]."

It is then by this means, and this alone, that he who was guilty before God is "accounted righteous"

[1] 1 Cor. ii. 2. [2] Art. xxxi. [3] Rom. v. 20.
[4] 1 Cor. xv. 22. [5] Rom. iii. 19. [6] 1 John ii. 2.
[7] Rom. v. 12. [8] 2 Tim. i. 10.

before him, "for the merits of Christ," and "not for his own works or deservings [1]." The message of the Gospel to him is not, "do this and thou shalt live," but "believe on the Lord Jesus Christ, and thou shalt be saved [2];" in other words, he is "justified by Faith only [3]."

But, did we stop here, our message would be only half delivered; nay, it would contradict and make void itself: for, while it made God the only author of salvation, and Faith the necessary mean whereby salvation must be received, it would declare that man has no power "to turn" "to Faith and calling upon God [4]." Something then yet is wanting, and the Scripture instantly supplies it. The same Saviour who declared that "no man cometh unto the Father but by him [5]," declared also that "no man can come unto him except the Father draw him [6]." Here then a new subject is opened to us,—the agency of the third person of the blessed Trinity. And of this agency our Church, in accordance with Scripture, describes two modes of operation: the one is preventing, the other co-operating grace [7]. By the one, God worketh *in* us "to will;" by the other, He worketh *with* us "to do:" in the one, God makes man a passive recipient of his grace; in the other, an active instrument, through the ordained means of grace: the one imparts or renews the

[1] Art. xi. [2] Acts xvi. 31. [3] Art. xi.
[4] Art. x. [5] John xiv. 6. [6] John vi. 44. [7] Art. x.

vital principle; the other assists its development and growth: the one causes man to desire his own salvation; the other aids him to "work it out." But, while our Church thus strongly inculcates, as an essential doctrine of the Gospel, that "it is God who worketh in us both to will and to do of His good pleasure[1]," she is careful to accompany it with the no less important caution, that it is his good pleasure to bestow his grace in such manner, and in such degree, as to leave, for the proving of Faith and Patience, a continual struggle between the "contrary" powers of "the flesh" and "the Spirit[2];" a struggle in which the repeated failures of even the best Christians demand repeated acts of repentance, and whose dangers and difficulties require, on the part of all, continual watchfulness and continual prayer. Her language is ever that of penitence and self-humiliation, and breathes throughout the spirit of the Apostolic precept, "Be not high-minded, but fear[3]." Thus we unfold clearly and distinctly the privileges of the Christian covenant; and, referring these privileges to the free and unmerited goodness of God as their source, we truly teach the great Evangelical doctrine, "By grace are ye saved through faith; and that not of yourselves, it is the gift of God[4]." It is, indeed, all the gift of God. Christ is the beginning, the

[1] Phil. ii. 13.
[2] Gal. v. 17.
[3] Rom. xi. 20.
[4] Eph. ii. 8.

middle, and the end of the system. By his ordinance we are admitted by Baptism within the covenant of Redemption sealed by His blood, and thus enter on the possession of all the privileges of that covenant, to which, through His free gift, we thereby become entitled [1]. By His merits we are justified; by the preventing grace of His Spirit our faces are turned Heavenwards; by the co-operating grace of the same Spirit we are guided and supported in our journey thither; by His intercession the way is opened to the mercy-seat of God for the Prayer of faith and the tear of Repentance.

Thus also we see how the works of the believer take their proper place in the great scheme of Redemption. They are the never-failing fruits whereby a lively Faith is discerned [2]; the continuing evidences, whereby progressive sanctification is attested. They are things necessarily accompanying salvation, but not procuring, far less deserving, salvation.

Lastly, in the view which she takes of the Christian Sacraments, the Church of England has no where deviated from the great Gospel doctrine, that "Christ is all [3]." Regarding them not as human works, but as divine mysteries, in which man is but a blind instrument, she does not hesitate to ascribe

[1] See Note I.

[2] Art. xii.

[3] Col. iii. 11.

to them a real spiritual efficacy; representing them not only as signs and seals of grace received or to be received, but as "means whereby" it is received[1]: signs "by the which he doth work invisibly in us[2]." But such expressions are carefully guarded against misrepresentation by other declarations no less clear and positive. When we speak of the Sacraments as "effectual," we affirm that they are so only "because of Christ's institution and promise[3]." When we describe them as "means whereby we receive" grace, it is only because we believe that they were "ordained by Christ himself" *as such*[4].

Such, then, is the course of Gospel truth, which the Church, of which we are members, prescribes to those whom she charges to "preach the Gospel." It remains only that we consider shortly how these truths are to be practically enforced.

Our Church, in her 17th Article, speaks of two distinct classes of men amongst her visible members,—godly persons, and such as feel in themselves the working of the Spirit of Christ "mortifying the works of the flesh;" and "carnal persons lacking the Spirit of Christ." To the former of these classes our language must be that both of encouragement and of warning: the encouragement is grounded on the unchangeableness of God, the

[1] Ch. Cat. [2] Art. xxv. See Note II.
[3] Art. xxvi. [4] Ch. Cat.

warning on the changeableness of man. Looking to God, we bid them "draw near" "in full assurance of faith," "*for he is faithful that promised* [1]." Looking to themselves, we admonish them that they must "watch and pray that they enter not into temptation [2];" that privileges, however great, may, by neglect, be forfeited; that grace, however powerful, may, if resisted, be withdrawn. In a word, we must speak to them of their privileges in the language of the Apostle Paul to those whom he had before addressed as "foreknown," "predestinated," "called," "justified," and "glorified [3]." "Behold, therefore, the goodness and severity of God: on them which fell, severity; but towards thee, goodness: *if thou continue in his goodness; otherwise thou also shalt be cut off* [4]."

And how, on the other hand, shall we address the "carnal person lacking the Spirit of Chrt ?" Our Church declares that "the Devil doth thrust" such persons "into desperation [5]." If we therefore preach despair to him, we do the work of Satan and not of God. Rather let us remember that though he is "a branch broken off because of unbelief," yet, "if he abide not in unbelief, he shall be grafted in; for God is able to graft him in

[1] Heb. x. 22, 23.
[2] Matt. xxvi. 41.
[3] Rom. viii. 29, 30.
[4] Rom. xi. 22.
[5] Art. xvii.

again [1]." He has been admitted into Christ's covenant by baptism.

He "*was* made a child of God [2];" he cannot be unborn: he may give away his birthright; he cannot annul his birth [3]. He is indeed a prodigal son, but still a son. He has a father, who still waiteth to be gracious. Let him "arise and go" unto him: "while he is yet a great way off," he will "run" to meet him; he will welcome back again the child that "was lost and is found," while the angels in His presence shall rejoice "over the one sinner that repenteth [4]". Let such be our preaching to him; and if this be not enough to move him no longer to neglect and abuse the privileges which have been bestowed upon him, it may yet please God that "the terrors of the Lord [5]" may persuade him, who is untouched by His love; and our last warning must be, that, if he live and die in his ungodly state, those privileges will increase his condemnation; and the word of life, which has been preached to him, will be to him "the savour of death unto death [6]."

In this brief and imperfect sketch of the subject of Evangelical Preaching, I have confined my remarks entirely to the principles and doctrines of the system itself. One fertile subject remains un-

[1] Rom. xi. 20, 23. [2] Ch. Cat. [3] See Note III.
[4] Luke xv. 10. 20. [5] 2 Cor. v. 11. [6] 2 Cor. ii. 16.

touched, which it is yet impossible to leave wholly unnoticed. I mean the personal Religion of the Preacher. While he proclaims the tidings of joy, and utters the message of peace, he may indeed be to his hearers "as a very lovely song of one that hath a pleasant voice[1];" but oh! how much more lovely and persuasive that voice, if every chord of his own heart vibrate in unison with it! On this point I might dwell at large, but I have detained you long already; and I would only, in conclusion, call upon all present to join me in humble prayer to God, that each member of our Christian Ministry, from its highest to its lowest order, may, by God's grace, be enabled so "to read, mark, learn, and inwardly digest" that holy word which he has given us, that, whensoever he exercises the authority committed to him to "preach the Gospel," *his own* knowledge of Scripture may supply the matter of his Preaching; *his own* convictions add strength to its arguments; and *his own* life exhibit its practical application.

[1] Ezek. xxxiii. 32.

NOTES.

NOTE I. page 19.

THESE privileges may be considered as virtually included under the two terms Justification and Sanctification; terms which I consider synonymous with an admission into that covenant with Christ, of which justification is the very essence, and sanctification the inseparable attendant. I cannot express my meaning on this point more clearly than in the following words of Hooker: "Baptism is a sacrament, which God hath instituted in His Church, to the end that they which receive the same might *thereby* be incorporated into Christ, *and so*, through His most precious merit, obtain as well *that saving grace of imputation which taketh away all former guiltiness*, as also *that infused Divine virtue of the Holy Ghost*, which giveth to the powers of the soul their *first disposition* towards future newness of life." —*Eccl. Polity*, b. v. p. 339, ed. Keble.

There are, I am aware, some who are offended by this connection of Justification with Baptism, as though it contradicted the doctrine that we are justified by faith *only*, with which in truth it no more interferes than does the declaration that we are justified by the merits of Christ *only*. The truth, as I understand it to be taught by the Church of England, is, that Justification, or the being accounted righteous before God, is the free gift of God, procured by the merits of Christ, conveyed ordinarily by Baptism, and, when faith is able to act, embraced by faith, or suspended, perhaps ultimately lost, for lack of it. Of such objectors we might ask in our turn, whether the Church of England could possibly apply the term *un*justified to those of whom she has declared, that, "being born in original sin, they are *now*, by the laver of regeneration in Baptism, received into the number of the children of God and heirs of everlasting life:" that they are "regenerated with God's Holy Spirit:" that they have been made, in and by Baptism, "children of grace," "members of Christ, children of God, inheritors of the kingdom of heaven." The arguments, by which some persuade themselves that the use of this language does not imply a belief that it truly describes the case of *every* infant duly baptized, are, it is to be presumed, satisfactory to those who act upon them. For my own part, as I can see in it nothing equivocal, nothing hypothetical, nothing

of reservation or qualification, nothing which can reduce it to a mere expression of charitable hope, nothing, in short, but a simple declaration of positive faith, I have no hesitation in saying that I could not conscientiously utter the words if I did not believe that they were strictly applicable in every case in which I utter them. With respect to Sanctification in the case of infants, an argument *ex absurdo* is often raised, and we are challenged to say whether a child, who grows up without the knowledge or the fruits of true religion, is not *thereby proved* not to have been sanctified at his baptism by the Holy Spirit of God. I would ask in return, whether a child, who should receive in infancy such an injury to the brain as to be reduced to a state of utter idiotcy, would be thereby proved never to have been gifted with reason: or, to take a more strictly analogous case, whether an infant, who should die without committing, or even showing a disposition to sin, would be thereby proved to have been born without sin. A principle may surely be implanted without being afterwards actively developed. A seed is not the less sown, because, through neglect of the soil, it withers instead of vegetating. The truth is, that the whole difficulty, which is felt with respect to these expressions in our Prayer Book, arises from the impossibility of reconciling them with the doctrine of what is called the indefectibility of grace: an impossibility, which is to my mind

a satisfactory proof that the Church of England does not intend to teach that doctrine, but the reverse of it.

Long as this note has been, I cannot refrain from adding a few passages, bearing immediately on the subject of it, from the pen of a pious and learned prelate of the present day.

"The example of St. Paul," says the present Bishop of Chester, "authorizes us to believe and argue that grace sufficient to salvation is given *to all* who are dedicated to Christ in baptism."—*Apostolical Preaching*, p. 146.

"Another practical evil of the doctrine of special grace is the necessity which it implies of some test of God's favour, and of the reconcilement of Christians to Him, *beyond and subsequent to the covenant of baptism*. St. Paul, it has been seen, insists upon the necessity of regeneration: he declares that 'the natural man is at enmity with God,' and 'cannot receive the things of God:' he calls the heathen nations 'children of wrath,' and 'sinners of the Gentiles:' he speaks of the 'old man as being corrupt according to the deceitful lusts;' in short, he expresses, under a variety of terms, the assertion of our Saviour, that 'except a man be born again, of water and of the Spirit, he cannot enter into the kingdom of God.'"—John iii. 5.

"With equal clearness he intimates, that the Christians he addresses *were* thus regenerate: as

having 'put off the old man with its deeds;' and having become 'the temple of the Holy Ghost,' and 'the *members of Christ*;' as having the spiritual 'circumcision, and being buried with Christ in baptism;' Rom. vi. 3. Col. ii. 12: as having 'received the spirit of adoption,' Rom. viii. 15; and as 'being *washed, sanctified,* and *justified,* in the name of the Lord Jesus, and by the Spirit of our God.' To the Galatians, 'bewitched,' as he says they were, 'that they should not obey the truth,' he still writes, 'Ye are all *the children of God,* by faith in Christ Jesus. For as many of you *as have been baptized into Christ, have put on Christ.*' Gal. iii. 26. These addresses and exhortations are founded on the principle, that the disciples, *by their dedication to God in baptism,* had been brought into a state of reconcilement with Him, had been admitted to privileges, which the apostle calls on them to improve. *On the authority of this example,* and on the undeniable practice of the first ages of Christianity, our Church considers baptism as conveying regeneration; instructing us to pray, before baptism, that *the infant* 'may be born again, and made an heir of everlasting salvation;' and to return thanks, after baptism, 'that it *hath* pleased God' to regenerate the infant with his Holy Spirit, and receive him for his own child by adoption."—*Ibid,* p. 153.

"Happily for our Church, the framers of its rituals took their doctrine from the general tenour

and promises of Scripture; and, by a providential care, extending over a Church so framed, the succeeding believers in Calvin were never allowed to introduce their subtleties into her intelligible and rational formularies. Therefore we are instructed to declare, that *those who are devoted to Christ as infants by baptism*, are regenerate; *i.e.* 'are accepted of God in the Beloved,' and 'dying without actual sin, are undoubtedly saved.' And, therefore, we hold, that those who grow up, *may or may not* fall from this state of grace; and that those who have fallen *may or may not* recover, and be finally saved." —*Ibid*, p. 162.

"It is indeed a sufficient confutation of the doctrine of special grace, that it absolutely nullifies the sacrament of baptism. It reduces it to an empty rite, an external mark of admission into the visible Church, attended with no real grace, and therefore conveying no real benefit, nor advancing a person one step towards salvation. But if baptism is not accompanied with *such an effusion of the Holy Spirit towards the inward renewing of the heart*, that the person baptized, who of himself and of his own nature could 'do no good thing,' *by this amendment or regeneration of his nature*, is enabled to bring forth fruit, 'thirty, or sixty, or an hundred fold,' giving 'all diligence to make his calling and election sure;'—if the effect, I say, of baptism is less than this, what becomes of the distinction made by John,

'I, indeed, baptize with water, but he who comes after me shall baptize with the Holy Ghost?' What becomes of the example of Christ himself? After his baptism, the descent of the Holy Spirit in a visible form, was surely intended to confirm his followers in a belief that their baptism would confer upon them a similar gift; and, besides *the washing away of their sins, and the remission of the penalty entailed upon the posterity of Adam,* would bestow upon them *a power enabling them to fulfil the covenant laws of their religion.*"—*Ibid,* p. 170.

NOTE II. page 20.

" This is, therefore, the necessity of sacraments. That saving grace, which Christ originally is or hath for the general good of his whole Church, by sacraments he severally deriveth into every member thereof. Sacraments serve as the instruments of God to that end and purpose, moral instruments, the use whereof is in our hands, the effect in his; for the use we have his express commandment, for the effect his conditional promise: so that without our obedience to the one, there is of the other no

apparent assurance; as contrariwise, where the signs and sacraments of his grace are not either through contempt unreceived, or received with contempt, we are not to doubt but that they really give what they promise, and are what they signify. For we take not baptism nor the eucharist for bare *resemblances*, or *memorials of things absent*, neither for naked signs and testimonies, assuring us *of grace received before*, but (as they are indeed and in verity) for *means effectual*, whereby God, *when we take the sacraments*, delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify."—*Hooker's Eccl. Polity*, b. v. p. 330, ed. Keble.

On the subject of the sacraments, we cannot but remark how safely our Church has kept her course between the two extreme errors of confounding, on the one hand, "the thing signified" *with*, and, on the other, of separating it *from* "the outward and visible sign." In baptism she does not teach that men are born of water, but, according to our Saviour's own declaration, "of water *and* the Holy Ghost;" the "new birth unto righteousness" being *effected* by the Holy Ghost, and *conveyed* by the water. So with respect to the Lord's Supper, the soul is not said to be "strengthened and refreshed" by the bread and wine, but by the body and blood of Christ, which are really present ("verily and

indeed taken and received," "given," "eaten,") in the supper of the Lord: not *corporeally*, as the Church of Rome teaches, but only "after an heavenly and spiritual manner."—*Art.* xxviii.

Note III. page 22.

"I would therefore wish generally to restrict the term [regeneration] to the baptismal privileges; and considering them as comprehending not only an external admission into the visible Church, *not only a covenanted title to the pardon and grace of the Gospel, but even a degree of spiritual aid vouchsafed, and ready to offer itself to our acceptance or rejection.* At the dawn of reason, I would recommend a reference to these privileges in our discourses as talents, which the hearers *should have* so improved as to bear interest; as seed, which *should have* sprung up and produced fruit."—*Bp. Bethell's Primary Charge to the Clergy of the Diocese of Gloucester.*

The following are the passages of Scripture cited or expressly referred to in our Formularies as declaring the necessity and efficacy of baptism:—

"Go ye therefore and teach all nations, bap-

tizing them in the name of the Father, and of the Son, and of the Holy Ghost." St. Matt. xxviii. 19.

"He that believeth, and is baptized, shall be saved." St. Mark xvi. 16.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." St. John iii. 5.

"One of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." St. John xix. 34.

"According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." Tit. iii. 5.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts iii. 38, 39.

"The ark, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Pet. iii. 20, 21.

"For as many of you as have been baptized into Christ have put on Christ." Gal. iii. 27.

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi. 4.

THE END.

GILBERT & RIVINGTON, Printers, St. John's Square, London.

A SERMON,

&c. &c.

APOSTOLICAL SUCCESSION.

A SERMON,

PREACHED IN THE

CHAPEL OF TRINITY COLLEGE,

DUBLIN,

ON

THE FEAST OF ST. MATTHIAS.

BY

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TO THE

STUDENTS IN DIVINITY

IN THE

UNIVERSITY OF DUBLIN.

My young Brethren,

I have complied with your request in publishing the following discourse. Though only a few hours were to elapse after I had heard that a tract was circulated among you, inculcating doctrines which appeared to me at variance with the doctrines of our Church, I could not allow the opportunity of addressing you to pass without commenting upon its erroneous views, and I hastily composed the following discourse. From the same view of the importance of the subject, I now publish it for your use; though well aware it contains nothing that has not perhaps been better put forward by others, and though I have been prevented by ill health from annexing to it a number of authorities such as the occasion demands. I feel, however, confident that if I

succeed in impressing upon you the importance of the subject, the more you inquire, the more firm will be your conviction that we hold fast the form of Church government delivered by Christ through his Apostles.

You have, however, my young friends, imposed another duty upon me. This Sermon was directed against a reply to the Tracts for the Times, and I must declare whether I appear as their advocate. From my station in this University you have a right to expect an explicit answer, and you shall not be disappointed. I am not the advocate of all that is contained in the Tracts for the Times. With the highest respect for the learning and piety of the Editors, with the sincerest gratitude to them for bringing forward many invaluable principles of our Church, which had almost fallen into oblivion, I must express my dissent from some of their opinions, as not in conformity with the doctrines of our Reformed Church. I have already explained to you, in my lectures, what appears to me the true doctrine of Justification, and I have also endeavoured to define the limits of authority assigned to Tradition by our Reformers, the two subjects on which the differences of opinion seem most likely to lead into serious

errors. I must add, however, that the latter volumes of the Tracts seem not to have been drawn up with the same prudent caution which marked the first, and that while I deprecate the senseless cry of Popery raised by those who have not read the Tracts, or do not know what Popery is, I cannot but lament that there does appear an attempt to bring forward obsolete practices and obsolete forms of worship, which are calculated to lead astray many weak disciples, and to offend unnecessarily many conscientious members of our Church.

You, my young brethren, have fallen upon dangerous times. It must be now your arduous task to steer your course between the bold claims of unbridled private judgment, which destroy the peculiar features of the Church, and the overstrained reverence for authority, which binds the intellect to the decisions of fallible men. It must be now your anxious care, amid the overflowings of ungodliness and the errors of superstition, to hold fast the form of sound words and contend earnestly for the faith once delivered to the saints. That the Holy Spirit, which alone can lead you into all truth, may give you strength and power to accomplish the work you are about to undertake, and may bring you unto that

agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ that there be no place left among you either for error in religion or for viciousness in life, is the earnest prayer of

Your sincere Friend,

C. R. ELRINGTON.

A SERMON,

&c. &c.

HEBREWS, v. 4.

No man taketh this honor to himself but he that is called of God, as was Aaron.

THAT man has, in all ages and in all countries, been led to join in social union for the worship of his God, is a fact that must strike the most cursory observer. Do we look to the sacred writings, the earliest records of man?—we find that religious and civil societies rose together. No sooner had the sons of Adam multiplied upon the earth, than they united with due solemnity to join in the public worship of the Most High, than "men began to call upon the name of the Lord." Do we trace the descendants of Noah, in all their wanderings after their impiety in the plains of Shinar?—this divine impulse appears a rem nant escaped from the general shipwreck, which human nature had suffered at the fall of our first

parents. To cherish and direct this impulse was a grand object in the various dispensations of divine mercy. From the confinement of God's people in the ark, to their gradual extension in the family of his chosen, we see in the patriarchal simplicity, the father of the family by regular succession become the priest of the houshold. Thus Abraham instructed his children "in the way of the Lord, to do justice and judgment," and was appointed to offer sacrifices unto the Lord. Thus Jacob presented his burnt offering on the mount, when his profane elder brother had sold him his birth-right; that birth-right which not only gave him excellency of dignity and excellency of power over his kindred, but also the honor of the priesthood; the honor of being the type of the Great High Priest, the first-born among his brethren.

But no sooner had the Almighty with an outstretched arm brought his people from the land of Egypt, from the house of bondage, than he gave greater stability and more perfect order to the worship of his servants; he expressed his approbation of the solemn assemblies of his people for paying their homage by honoring with the symbol of his more immediate presence the place of their meeting, and by condescending to prescribe with the most accurate minuteness of detail, the whole order of their church government, its maintenance, its independence, its unity, and the due subordination among the different orders of High Priest, Priests, and Levites. This divinely instituted arrangement was preserved as far as

the nature of the case would admit, and perfected under the Christian dispensation. Our blessed Lord, to remove as far as possible all uncertainty from the minds of men, modelled the ministry of his disciples after that which custom had rendered familiar, and long obedience sacred[a]. "Our Saviour," says a learned English divine,[b] in quaint but expressive language, "our Saviour, though in reforming the house of Moses he was fain to pull it down, that it might be enlarged; yet both he that began the reformation, and his apostles who finished it, like men who were housholders, used much of the old timber and materials, and conformed it too, as much as they could, after the manner of the old; they introduced as much of Judaism into the Christian religion as the nature of the reformation would well bear, and adhered as much as they could to the old, both in the matter and form of the new economy." In every circumstance, which has been transmitted to us, there has been a marked reference to the occurrences of the Mosaic history. Our Lord selects twelve of his disciples that they should be with him, and when the harvest became too great for these few labourers, he appoints other seventy also, who, although inferior in order, as appears from their never being distinguished by the name of apostles, yet had authority to preach the gospel, and power to work miracles. Thus are the people led from the bondage of sin and Satan by

[a] See Note.

[b] Hickes on Infant Baptism, p. 12.

leaders similar to those who conducted the Jews of old from the land of Egypt and the house of bondage. The twelve tribes were conducted by "twelve[a] princes of the tribes of their fathers, heads of thousands of Israel," under the guidance of Moses; and the seventy disciples corresponded with the number of the seventy men of the elders of Israel, who were solemnly set apart for assisting Moses in "bearing[b] the burden of the people;" and this conformity between the establishment made by Christ and that of Moses was considered by many of the ancient fathers as designed to induce the Jews more readily to believe that Jesus was that Prophet whom Moses foretold, from his resemblance to their great lawgiver.

"Let us[c]," says Leslie, "follow the example of the Apostles and most primitive Fathers, to measure the Christian Church with its exact type, the Church under the Law[d], which are not two Churches but two states of the same Church, for it is the same Christian Church from the first promise of Christ in the book of Genesis to the end of the world, and therefore it is said that the Gospel was preached unto them as well as unto us. And these two states of the Church before and after Christ do answer like a pair of indentures to one another, the one being to an iota fulfilled in the other."

[a] Numbers, i. 16. [b] Numbers, xi. 26, 27.
[c] Leslie's works, vol. ii. page 730.
[d] See Note.

No doubt, this was the view taken by the Apostles and early Fathers of the Church. St. Paul never failed to take advantage of this identity, and he argues most forcibly upon it in his epistle to the Hebrews. He there endeavours to remove the stumbling block, which early attachment to the Mosaic ritual had thrown in the way of the conversion of the Jews to Christianity, and he studiously inculcates that the religion he preached was not intended to abolish, but to give the promised completion to their own favourite dispensation. He states to the Hebrews that the law was but a shadow of good things to come, that its types were to be realized under the Gospel, and that its services had prefigured those which were to be celebrated in the Christian Church. In subsequent years the immediate disciples of the Apostles employed the very same arguments to defend the peculiar species of government, which had been established in the Christian Church, and shewed that the Bishops, Priests, and Deacons of the primitive Church were but the ministry of the Mosaic ritual under different names, and a more excellent priesthood. Indeed, Clement, one[a] of those whose "names were written in the book of life," in that celebrated epistle which was for some time admitted into the sacred canon, addresses the Christian priesthood by the names of the Mosaic. "To the High Priest," says he, "are allotted his proper offi-

[a] See Note.

ces; to the Priests, their proper places; and to the Levites, their services are appointed;" in these words intending to address the Bishop, Priests, and Deacons of the Corinthian Church.

But while the providence of the Most High thus perpetuated the ministry of his Church, the strict law of ritual observance was relaxed, and a liberty of Church government granted, such as would suit the nature of the new religion no longer confined to one nation, but extending to the remotest corners of the globe. No longer was the particular constitution by which ecclesiastical power was administered, or the rites and ceremonies with which public worship was celebrated, made the subject of precise and peremptory command, but the simple, yet comprehensive precept substituted, "let all things be done decently and in order." Strange confusion of ideas exists upon this subject, and the advocate for the perpetuity of the ministry has been frequently, yet most unjustly classed with the maintainer of a heavenly taught Church polity. It was the error of the Puritans to maintain, that God had delivered in Holy Scripture "a complete, particular, immutable form of Church polity," and against this position Hooker composed one book[a] of his immortal work. "To make," says he[b], "new articles of faith and doctrine no man thinketh it lawful; new laws of government what commonwealth or Church is there which maketh

[a] See note.

[b] Hooker, vol. i. p. 491, Oxf. 1836.

not either at one time or another?" The power to make these laws, and the obligation on its members and ministers to obey, are founded on the institution of the society as a visible body by its divine head. A familiar example has been given, and cannot be too often repeated, for the practical instruction which it gives along with the illustration of the speculative point, "although[a] the commission given to a priest would *qualify* him to minister to all men in all places, and at all times, yet in this realm the wisdom of our Church has decreed, that for the sake of good order and quietness, our ministrations shall be confined to definite places and a definite flock, and no individual can, without disregarding every call of conscience, transgress these regulations of the society to which he belongs, and under the false pretence of possessing an authority instead of a qualification, take on him the task of teaching and preaching in places and societies which belong to other men."

While, then, the Almighty has left the government of his Church to be modelled according to circumstances, while in one country its hierarchy is connected with the State, in another not, while its discipline, its rites and ceremonies may be as various as the forms of civil polity, we firmly believe that the care which guarded the Jewish priesthood still watches over the Christian temple, and still continues in unbroken succession the different orders of its mi-

[a] Rose's Discourses, page 39.

nistry. When our blessed Lord was about to return to the "glory which he had before the world was," and to delegate to his disciples the work of preaching the glad tidings of salvation, he gave them command to "go and teach all nations," he gave them the animating promise, "Lo I am with you always, even unto the end of the world," but neither was this promise, nor this command, understood by those to whom they were delivered, as confined to their frail existence, but as extending to their representatives in the ministry, their appointed successors throughout all succeeding generations. Their first act, after the presence of their Lord and Master was removed from them, proved their interpretation of the words. They selected, as you have heard in the service of this day, a person to be associated with them in their Apostolic office, that they might repair the injury that had been sustained by the sin and death of Judas, and complete "the twelve," as they were emphatically called. They did not indeed ordain him in the manner afterwards appointed by laying on of hands, because the gift of conferring the Holy Ghost not having been conferred, the sign, whereby it was afterwards communicated, would have been a mere empty form. The choice was left to the decision of Christ himself, and the election was most probably made in the interval between the ascension and the day of Pentecost, that interval of rest prescribed to the Apostles, for the purpose of bearing testimony to the appointment, by pouring

out upon the head of Matthias the gifts of the Spirit, in the same measure that they were bestowed upon the eleven companions of our Lord; and we may go still further and assert, that it bears equally strong testimony to the will of the Most High, that the Apostles should, from time to time, as occasion required, associate others in the solemn charge of being witnesses and ministers of the word, and convey to future ages the instructions that they "should commit the things which they had heard among many witnesses to faithful men, who should be able to teach others also."

But let me not be misunderstood, I mean not to assert that the whole apostolic office was to be continued.—"These great ambassadors," says Bishop Hall,[a] "sustained more persons than one. They comprehended in themselves the whole hierarchy; they were Christians, Presbyters, Bishops, Apostles. So it was they were Apostles immediately called, miraculously gifted, infallibly guided, universally charged. Thus they had not, they could not have any successors. They were withal church governors appointed by Christ to order and settle the affairs of his spiritual kingdom, and therein (beside the preaching of the Gospel and baptizing, common to them with other ministers) to ordain a successor of the great administrators of His Church. Thus they were, would be, must be succeeded."[b]

[a] Works, vol. ix. page 551. [b] See Note.

Nor do I intend to maintain that all Apostolical practices must be continued in the Church. If the argument for the continuance of episcopacy were simply that it was an apostolical practice, the question might fairly be discussed whether or not it were obligatory at the present day in the Church. But the argument for the continuance of episcopacy rests upon a much firmer foundation, namely, upon the nature of the thing.[a] Episcopacy is the only appointed method of continuing the priesthood, which being a positive institution can be continued only in that way which God has appointed. We refer to the practice of the Apostles for proof that the episcopal order was established by them for the purpose of ordaining ministers, and we then establish its permanency by the necessity of a commission and the impossibility of any man becoming a minister of God without it. That power then which was necessarily given to Timothy in order to ordain priests at Ephesus, must have been continued to his successor and his successor's successor, because the same necessity would still continue.

If there be any difference between the clergy and the laity of the Christian community, if there be any restraint imposed to prevent every individual from taking upon himself the public ministry of the sacraments, there must be instituted means by virtue of which the right is vested in some rather than in

[a] See Note.

others; there must be a provision by which that right is conveyed, and thus continued through successive generations. If we search the Scriptures, we shall find that all authority for exercising an office in the Church must proceed from the Holy Ghost; thus the Apostle exhorts the elders "to take heed unto the flock, over which the Holy Ghost hath made them overseers." And, "the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them." If we look to the examples of our Lord and His Apostles, we shall find that their conduct was in conformity with this opinion. Our blessed Lord himself did not commence his arduous ministry till he had been appointed by an outward commission: "Christ also glorified not himself to be made an High Priest;" but as Isaiah saith, "the Spirit of the Lord was upon him, because the Lord hath anointed him to preach good tidings." When the voice from heaven had designated the Son of God for his office, the sacred historian informs us, "from that time Jesus began to preach." When he ordained his Apostles, he said unto them, "receive the Holy Ghost." The Apostles followed a similar course, they communicated to others what they had received of the Lord;—they conferred the gift of God, the gift of the ministry upon others, and they instructed these chosen servants of the Lord to continue the sacred succession, "to ordain elders in every city,"

and this power has been handed down from man to man, through successive ages.

Well has it been observed, and by one[a] not anxious to exalt the priesthood, "that it was not enough to authorize Paul to preach the word, that he had been struck blind by the immediate and supernatural power of God; that the general designs of Providence had been expressly communicated to him by a voice from Heaven; that Ananias had been sent to him as to a chosen vessel unto God to bear his *name before the Gentiles, and kings, and the children of Israel* to deliver him from his blindness. This chosen vessel must still be consecrated by men; men must fast and pray, and lay their hands upon him before he could be a legitimate preacher of the gospel; that person must be commissioned by the instrumentality of men, who could say of himself, that he was *an apostle, not of men, neither by man.*"

"No man taketh this honor to himself except he be called of God," and no man can bestow upon another that which he cannot take to himself.[b] The power to institute sacraments as means of grace and salvation can rest in Christ alone; and in him alone must also rest the power of sending those who can minister them. That authority then of serving in Christ's Church can only be had by an uninterrupted succession of persons empowered by Christ to qualify

[a] Dr. Hey, B. iv. Article 23. [b] See Note.

others. If the succession be once broken, no earthly power can restore that which no earthly power could give. Is it by the congregation or by the civil magistrate that the attempt could be made? As well might they attempt to enlarge the means of grace and add a new sacrament to convey spiritual advantages, as commission a person to officiate in the name of Christ. To change the sacraments ordained by Christ will be readily acknowledged a monstrous act of presumption; yet a moment's consideration will show that the obligation to preserve the ministry, rests upon the same foundation. We do not feel justified in changing the sacraments, because they were instituted by the Lord himself, because without his authority they are mere empty rites, no longer means of grace; the ministers of Christ are equally positive ordinances, and can only be distinguished from the laity by a separation made under the authority of Christ; they act as ambassadors from Christ, and can only act authoritatively, as they have a commission from their King. The sacraments which they offer will be the seals of the covenant only, when the Almighty, by their instrumentality, condescends to bind himself to fallen man; the engagement they make will be ratified only when they proffer the boon in the name and by the command of the Most High. Thus our Church declares in her Articles, the sacraments to be effectual, because of Christ's institution and promise, inasmuch as the officiating Priests "do not the same in their own name, but in Christ's, and do minister by his commission and au-

thority." This commission and authority can no longer be derived from a direct appointment, made by Christ himself, it must therefore be derived through those who have been commissioned to communicate it.[a] If it be once admitted that this succession has been interrupted, if it be once admitted that the mode of transmitting this succession can be changed, can be placed in other hands than those in which the Apostles placed it, the Church is no longer built upon the Apostles and Prophets, Jesus Christ himself being the chief corner stone; the Church no longer enjoys the promise that the gates of hell shall never prevail against it; the Church has lost its divine character, possesses no constitution, no power but what man can give it, retains for its ministers and its sacraments, officers, and ordinances merely human.

But it will be said, it has been said, if such the importance, such the necessity of this uninterrupted succession, why is it not mentioned in Scripture? The simple answer is, we cannot tell. We are sure that it was not distinctly revealed, for wise reasons; but if by the question it be meant to doubt the truth of the doctrine, because it is not expressly mentioned in holy writ, the answer is not difficult. A similar analogy to that I already used, will show the weakness of the objection. Does not the same difficulty occur with respect to the sacraments? Where in Scripture is the command that they should be continued through every age of the Church; where are

[a] See Note.

they enjoined as the ordinary means of grace? But on the Sacraments, and on the Apostolic succession, the holy Scriptures do give sufficient information; the instructions given in what our Lord said to his Apostles,[a] and in what they did in consequence of his directions, enabled the primitive Church perfectly to understand the plan laid down, and exactly to follow the forms which the Apostles had begun. The words of my text were held by a leader[b] of the Independents as alone sufficient to prohibit the undertaking of any office without a divine call; and what an array of passages can we bring forward as strong: "how shall they preach," asks the Apostle, "except they be sent?" "Are all Apostles, are all Prophets, are all teachers?" In short, every passage in the New Testament which alludes to the existence of Christ's ministers, speaks of them either as directly and miraculously appointed to the office in the Church, or as deriving their commission from those who were authorized to send labourers into the vineyard of the Lord. And that we give no novel interpretation to these passages is evident from the whole stream of ecclesiastical history. From the ordination of the seven Deacons, down to the period of the Reformation, no man was permitted to assume the office of the Priesthood without the sanction of divine authority, conveyed by prayer and imposition of hands—the essential parts of a valid ordination. To these

[a] See Note.

[b] Owen, Gospel Church, ch. 4.

directions of Scripture, to what the Almighty has been pleased to reveal, we are bound to pay implicit attention; for how can any effort of human reason determine the manner in which he wills that he should be approached? how ascertain what particular means will secure an attendant blessing? It is then a matter of prudence not less than of duty for us to "turn neither to the right hand nor to the left," in a case where nothing depends upon our own exertions, every thing upon the free grace of the Most High.

But those who entertain latitudinarian opinions with respect to the Christian ministry are ever ready to bring forward against us arguments derived from the twenty-third article of our Church, which merely declares, that "it is not lawful for any man to take upon him the office of ministering the Sacraments in the congregation [a] before he be lawfully called and sent to execute the same, and those we ought to judge lawfully called and sent which be chosen and called to the work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard." These words are certainly very guarded, and do not appear to make any positive decision beyond an exclusion of all erroneous notions about the rights of self-appointed teachers. But it is to be remembered that there were many circumstances which led the compilers of our articles

[a] See Note.

to take this course, and none more urgently than the state of the foreign Protestants[a]; who though they professed the greatest regard for episcopacy and the greatest admiration of the English Church had themselves deserted the primitive practice. The awful circumstances of the times when the articles were composed, and the immediate object for which they were put forth, opposition to the decrees of the Council of Trent, imposed it as a duty upon the framers not to go further than was necessary to justify their refusal of adopting the confession of Augsburgh, and not by any direct condemnation of the German reformers to give power and assistance to the common enemy. However, while they did not give a direct condemnation of the new form of ministration adopted by the German reformers, they did not make any compromise of the truth, they did not neglect to put forward their own opinions upon the subject, and in the thirty-sixth article they refer to the order already published for consecrating and ordaining the three orders of the ministry as containing all things necessary for such consecration and ordination, and thus explain what they understood by the words *lawfully sent* in the twenty-third article. That order, be it remembered, had been long published, to it the Clergy gave their deliberate assent, and if any declarations can bind the conscience of man, every person ordained, and every person holding a cure must be bound to confess with his mouth the apostolical succession of our ministry. The

[a] See Note.

preface to that order distinctly puts forward the apostolical institution of the three ranks of Bishops, Priests, and Deacons, and the prayers in the services attribute directly to the Almighty the appointment by his holy spirit of divers orders in his Church, which they also describe as the orders of Bishops, Priests, and Deacons.

I am aware that the ingenuity of those who would hold their place in the ministry of our Church, while they shrink from fulfilling the charge reposed in them, have discovered two modes of evading this rather embarrassing difficulty; one is, that the canon and Act of Uniformity oblige the Clergy only to declare their assent and consent to the *use* of the form of consecration, and that they do not use the preface. In answer to this argument[a], let me remark, first, that it does not even pretend to reach the reasoning from the prayers, and secondly, that it concedes the point, if the preface be obligatory[b]. Persons who are anxious to remove the obligation of the preface, find it convenient to quote the declaratory part of the Act, instead of quoting the words of the declaration itself, which professes "unfeigned assent and consent to the book of Common Prayer and administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England, together with the form and manner of making, ordaining, and consecrating Bishops, Priests, and Deacons." If these words do not include an assent

[a] See Note. [b] See Note.

to the preface of the ordination services, I am unable to understand the meaning of words; and I do not hesitate to say, that the person who used such an evasion in a merely civil contract, would incur the strongest censure of the honest and upright citizen.

Still more untenable is the other defence, that a person subscribing the book of Common Prayer, is no more bound to believe the doctrines in the preface to the ordination service, than he is bound to believe the truth of the rules in the calendar for finding Easter. The calendar never pronounced that the rule for finding Easter was adapted to the motions of the heavenly bodies, but that it was the rule adopted by the Church. "It may be convenient to observe," says an eminent ritualist, "that the Church does not reckon the full moons according to the rules of the modern almanacks, but that she governs herself therein by the ancient synodical determinations and paschal cycles of the Church." But so difficult was it to find any parallel for the refusal to acknowledge the authority of the preface to the ordination service, that recourse was had here to the ancient objections of the non-conformists to the calendar before the change of style, which even at that time were found so untenable, that Calamy acknowledged[a] himself convinced; and what shall we say of the present objection, when no such discrepancy, or apparent discrepancy, exists in the calendar.

[a] Letter to Hoadly, Moderate Non-conformity, vol. iii. p. 407.

When argument fails to refute the notions of a ministry which are furnished by the evidence of Scripture, and the concurring interpretation of the Catholic Church for centuries, recourse is had to declamation, and two different appeals are made, in order to deter us from earnestly contending for the rule once delivered to the saints. By one party the cry of illiberality is raised against us. Can we be so illiberal as to limit the communion of the Church to a small number of professing Christians? can we venture to charge with the guilt of schism a large portion of the christian world? We presume not to judge our brethren: in the words of a distinguished Prelate[a] of our Church, "we dare answer for the salvation of those, who continuing in the Church, live up to the rules of it; but for them, who being brought up in the Church, do yet depart from it, we answer nothing; we pray God they may be able to answer for themselves." This is not the exclusive doctrine of the Roman Catholic Church, which pronounces that all will be lost who are not found within its pale: we say no such thing; we pronounce that all will arrive safe at the end of their Christian journey who travel within the pale of a divinely appointed Church, in conformity with the directions, and subject to the guidance of their spiritual conductor; whilst on the other hand, we presume not to pass sentence upon our brethren[b]; we venture not beyond the sacred record.

[a] Archbishop Sharp. [b] See Note.

But such modes of argument are decidedly wrong, wholly unsuited to the nature of a being such as man. To what subject can he direct his attention in which difficulties do not surround him; let him consider the general question of Christianity, and how will he answer the difficulties that may be proposed to him, as to the different degrees of light afforded to different nations, to different individuals of the same nation. When thus pressed, the Christian must plead, that there is nothing "in all this ignorance, doubtfulness, and uncertainty, in all these varieties and supposed disadvantages of some, in comparison of others, respecting religion, but may be paralleled by manifest analogies in the natural dispensations of Providence at present, and though we consider ourselves merely in our temporal capacity[a]." And what is the evident practical conclusion from this? that which the illustrious author deduces himself, "Providence's designing to place some in greater darkness, with respect to religious knowledge, is no more a reason why they should not endeavour to get out of that darkness, and others to bring them out of it, than why ignorant and slow people, in matters of other knowledge, should not endeavour to learn, or should not be instructed[b]."

It is not given to us to scan the inscrutable purposes of the Almighty, in limiting the extent of his Church. It is not permitted to us to arraign the dominion of the Most High. From

[a] Butler's Analogy, Part ii. chap. 6. [b] Ibid.

the time when Jehovah confined the revelation of his will to a small portion of the human race in the plains of Shinar or on the banks of Jordan to the present hour, when darkness rests over the fairest part of the habitable globe, and millions sit in the valley of the shadow of death, the ways of Providence present a mystery unfathomable by mortal intellect; but no whisper is heard that the duties of Christian charity oblige us to sanction and approve the idolatry and superstition of these unfortunate people, no murmur of disapprobation is heard at the attempt to turn them from the error of their ways to the worship of the true God. A similar mystery pervades the dealings of the same Great Being towards those highly favoured nations upon whom the sun of righteousness has risen with healing on her wings—heresies deform, and schisms distract the Christian Church. The same spirit which animates the missionary should excite us to bear witness of the truth, to reject as false and hollow the liberality of the present day, which would hold out the right hand of fellowship to every variety of error, every extravagance of opinion. Let it never be forgotten for a moment that the charity of the gospel cannot command what truth forbids, that it cannot believe against plain unquestionable evidence, that it scorns a league with error. In the words of an eminent victim[a] to his love of the Church, "In this discourse I have no aim to displease

[a] Archbishop Laud.

any, nor any hope to please all. If I can help on truth in the Church and the peace of the Church together, I shall be glad, be it in any measure, nor shall I spare to speak necessary truth out of too much love of peace, nor thrust on unnecessary truth to the breach of that peace, which, once broken, is not so easily soldered again. And if for necessary truth's sake only any man will be offended, nay take, nay snatch at that offence which was not given, I know no fence for that. 'Tis truth and I must tell it; 'tis the gospel and I must preach it."

While the Christian is thus bound to speak the truth simply, plainly, openly, without fear of consequences, or dread of imputations; while he is bound to uncompromising hostility with falsehood in every disguise, he must bear no malice or hatred in his heart against those who are involved in error. He beholds them with sincere pity and unaffected love, his heart's desire is that they may be turned from their wandering paths and brought home to the fold of the true shepherd; he will address them in the language of love, of entreaty, of expostulation; his model will be the eloquent and energetic appeal of the pious and exemplary Bishop Hall, "the God of the Church cannot abide either conventicles of separation, or pluralities of professions, or appropriations of catholicism. As this flourishing Church of Great Britain (after all the spiteful calumniations of malicious men) is one of the most conspicuous members of the Catholic upon earth; so we in her

communion do make up one body with the holy Patriarchs, Prophets, Apostles, Martyrs, Confessors, and faithful Christians of all ages and times; we succeed in their faith, we glory in their succession, we triumph in their glory. Whither go ye then, ye weak, ignorant, seduced souls, that run to seek this dove in a foreign cote? She is here if she have any nest under heaven."

The other topic of declamation against the doctrine I have been advocating, and others which separate the reformed Church of England and Ireland from the countless sects of dissenters, is the cry of Popery. At this day every assertion of the existence of a Church, every claim to power lodged in the ministers of the Gospel, is branded with the appellation of a remnant of Popish superstition. The cry is not new, it was raised against some of the wisest, and some of the best of our Churchmen, when puritanism raised its head, and ceased not its clamour and its persecution till it had prostrated in wide spread ruin the throne and the altar. I cannot discuss the subject better than by quoting the answer of one of these maligned and insulted worthies: "I believe," says Bishop Sanderson [a], "all those men will be found much mistaken, who either measure the Protestant religion by an opposition to Popery, or account all Popery that is taught or practised in the Church of Rome. Our godly forefathers, to whom under God we owe the purity of our religion, and some of which laid down their lives for the defence of the same, were sure of another

[a] Preface to his Sermons.

mind, if we may, from what they did, judge what they thought: they had no purpose, neither had they any warrant to set up a new religion[a], but to reform the old by purging it from those innovations, which in tract of time, some sooner, some later, had mingled with it and corrupted it both in the doctrine and the worship. According to this purpose they produced without constraint or precipitancy, freely and advisedly as in peaceable times, and brought their intentions to a happy end, as by the result thereof, contained in the articles and liturgy of our Church, and the prefaces thereunto, doth fully appear. From hence chiefly, as I conceive, we are to take our best scantling whereby to judge what is and what is not to be esteemed Popery. The plain truth is this, the Church of England meant to make use of her liberty and the lawful power she had, as all the Churches of Christ have, or ought to have, of ordering ecclesiastical affairs here, yet to do it with so much prudence and moderation, that the world might see by what was laid aside that she acknowledged no subjection to the see of Rome, and by what was retained that she did not recede from the Church of Rome out of any spirit of contradiction[b]."

Let these remarks of one of the wisest and best of our antient Prelates silence the cavillers of the present day. Far be from me the attempt to palliate the gross errors, the multiplied abominations of Po-

[a] See Note. [b] See Note.

pery; they are written in characters so legible, that he who runs may read. But I would remind you, my young brethren, that the Church of Rome preserves, amid the foul dross, much of the purest ore; that she holds in their integrity the antient creeds, however overlaid by human inventions; and that she has ever been acknowledged by the most learned and the most pious of our Divines to be a true Church, although grievously corrupted, although lamentably fallen from her first love. Each of you can see the absurdity of the argument, once seriously and confidently brought forward against the doctrine of the Trinity; the doctrine of the Trinity is held by the Pope, but the Pope is Antichrist, therefore the doctrine cannot be true. Now equally untenable, however they may be concealed under more specious forms, are the arguments against the existence and powers of the Church, against the orders and apostolical succession of its ministers, because these doctrines are maintained by the See of Rome.

The question is, are these doctrines held by our Church? If they are, then another question arises; are they true or not? To answer this, we must have recourse to the law and the testimony; and if the inquirer cannot satisfy himself of their conformity with the word of God, if he cannot conscientiously execute the office reposed in him, let him lay it down, let him not, under the pretence of obeying the dictates of religion, set their authority at nought, and trample on his own solemn engagements, and the rights of

society. But if, as we trust and believe, the more diligent inquiry will only the more fully establish the truth and conformity of our doctrines to the holy Scriptures; let us "stand in the way and see, and ask for the old paths, where is the good way, and walk therein, and we shall find rest for our souls." May the Almighty look down upon us, and be merciful to us; may he build the ruined places; may he behold and visit the vine which his right hand hath planted, and restore peace to our Jerusalem. Amen.

NOTES.

Page 3, *line* 6.

"For Christ made no change but what was necessary: baptism was a rite among the Jews, and the Lord's Supper was the post-cœnium of the Hebrews changed into a mystery from a type to a more real exhibition; and the Lord's Prayer was a collection of the most eminent devotions of the prophets and holy men before Christ, who prayed by the same spirit, and the whole religion was but the law of Moses drawn out of its veil into charity and manifestation, and to conclude in order to the present affairs, the government which Christ left was the same as he found it; for what Aaron, and his sons, and the Levites were in the temple, that Bishops, Priests, and Deacons are in the Church: it is affirmed by St. Hierom more than once, and the use he makes of it is this, 'Esto subjectus pontifici tuo et quasi animæ parentem suscipe,' 'Obey your Bishop, and receive him as the nursing father of your soul.'" Taylor's Sermons, works, vol. vi. pag. 311.

Page 4, *line* 18.

This statement has been controverted by many writers. It is not to be wondered at, because if once admitted it proves the divine authority of episcopal government. It occupied a prominent place in the Bangorian controversy, where all the defenders of Bishop Hoadly advocated the worship of the synagogue as the pattern from which our hierarchy was derived. Various theories to reconcile the form of the synagogue with the ministry of the Christian Church had been put forward by Grotius, Lightfoot,

Vitringa, &c. We may well ask how these writers were able to discover what had escaped the notice of the early Christian writers? How were they enabled to discover that the reference was to the arrangement of the synagogue, while the early Christians lived under the notion that the Levitical Priesthood was the type? Again we may ask, why there are as many systems as writers? We may reply for them, that each is anxious to establish his own peculiar theory of Church government, and then he makes out from the few particulars on record a system of synagogue worship which bears some resemblance. We may say of them, as Lord Bacon said of the ancient theorist, "postquam pro arbitrio suo decrevisset, experientiam ad sua placita tortam circumducit et captivam."

Upon this subject Vitringa has exhausted a profusion of learning, which might better have been applied in some more useful manner, and I shall only give one instance of his mode of reasoning. After having laboured to prove that numbers of presbyters and pastors are derived from the officers of synagogues, he comes to ἐπίσκοπος, and his argument is, "Hic præsumendum videtur, tum quia cætera nomina disciplinæ ecclesiasticæ conformia sunt iis quæ in synagoga recepta sunt, tum quia hoc cum cæteris quæ de synagoga depromta sunt, frequentissime componitur." De Synagoga, pag. 644. And in the sequel it appears that Grotius and he cannot agree about the Hebrew word which was used in the synagogue. Indeed the greater part of Vitringa's work is occupied in refuting the opinions about the synagogue of those who agree with him in deriving from it the government of the Christian Church.

Vitringa's notions of a Church were loose indeed. He allows every man to join himself with that sect of Christians whose profession and discipline he may approve, provided that, notwithstanding this external communion, he will consider his real union with the society he has thus joined to be hypothetical, depending entirely upon the condition, that his preference of the sect is justifiable, and that it is really a part of the Church of Christ. "Nimirum adjungo me huic vel illi cætui Christiano, cujus professio et disciplina mihi placent, sub hac σχέσει vel hypothesi, quate-

nus Ecclesia illa particularis partem facit Ecclesiæ internæ, hoc est mystici corporis Christi. Ecclesia interna sive mysticum Christi corpus sola est vera Ecclesia, ut Augustinus optime multis locis docerit. Externa vero Ecclesia non dicitur Ecclesia, nisi cum respectu ad internam, nec est Ecclesia nisi sub hac σχίσει et hypothesi."—Vitringa Obser. sacr. lib. v. cap. 9, s. 11, p. 136. "Thus," as Dr. Spry remarks, "by a little sophistry and some convenient mental reservation, the whole character of the Church. as an external society founded by Christ, and directed by laws of his enactment, and governors of his appointment, is at once destroyed; and men are taught that they may join any and every sect by turns, without schism, and be true churchmen without being connected with the Church by any real bond of communion."—Bampton Lectures, page 300.

If the advocates for this synagogue pattern will look to Epiphanius, Hæres. xxx. 16, p. 162, they will find a leader whose assistance they will not be anxious to claim. Ebion appears first to have adopted this pattern, to have called his congregation συναγωγὴν, and the governors of his congregation ἀρχισυναγώγους.

Page 5, *line* 24.

I cannot see any reason for doubting the authority of Eusebius, Origen, Jerome, and Epiphanius upon this subject. Surely their direct testimony ought to outweigh the negative argument from the silence of Irenæus. Dr. Wall's principal argument is founded upon the age of Clement, but this is not tenable. There is no great interval between the times of his death and St. John's, according to the received opinions, yet St. John was a disciple of Christ for several years before the conversion of Saint Paul. Clement, therefore, the Bishop of Rome, might have been a companion and fellow-labourer of St. Paul, and yet have lived to the end of the first century. See Oudinus Comment. de Script. Eccles. i. p. 19. Wetsten. Prolegom. in Epist. Syriac. p. ix. Lardner. Credibil. p. ii. ch. 38. s. 23.

Page 6, line 25.

Hooker's summary of his third book is as follows: "The matters wherein Church polity is conversant are the public religious duties of the Church, as the administration of the word and sacraments, prayers, spiritual censures, and the like. To these the Church standeth always bound. Laws of polity are laws which appoint in what manner these duties shall be performed.

"In performance whereof, because all that are of the Church cannot jointly and equally work, the first thing in polity required is a difference of persons in the Church, without which difference those functions cannot in orderly sort be executed. Hereupon we hold that God's clergy are a state, which hath been and will be as long as there is a Church upon earth, necessary by the plain word of God himself; a state whereunto the rest of God's people must be subject as touching things that appertain to their souls' health. For where polity is it cannot but appoint some to be leaders of others, and some to be led by others. *If the blind lead the blind, they both perish.* It is with the clergy, if the persons be respected, even as it is with other men: their quality many times far beneath that which the dignity of their place requireth. Howbeit according to the order of polity, they being the lights of the world, others (the better and wiser) must that way be subject unto them.

"Again, forasmuch as where the clergy are any great multitude, order doth necessarily require that by degrees they be distinguished; we hold there ever have been, and ever ought to be, in such cases at least wise two sorts of ecclesiastical persons, the one subordinate to the other; as to the Apostles in the beginning, and to the Bishops always since, we find plainly, both in Scripture and in all ecclesiastical records, other ministers of the word and sacraments have been.

"However it cannot enter into any man's conceit to think it lawful, that every man which listeth should take upon him charge in the Church; and therefore a solemn admittance is of such necessity, that without it there can be no Church polity.

" A number of particularities there are which make for the more convenient being of these principal and perpetual parts in ecclesiastical polity, but yet are not of such constant use and necessity in God's Church. Of this kind are times and places appointed for the exercise of religion; specialties belonging to the public solemnity of the word, the sacraments and prayer; the enlargement or abridgment of functions ministerial depending upon those two principals before mentioned; to conclude, even whatsoever doth by way formality and circumstance concern any public action of the Church. Now although that which the Scripture hath of things in the former kind be for ever permanent, yet in the latter both much of that which the Scripture teacheth is not always needful, and much the Church of God shall always need which the Scripture teacheth not.

" As for those marvellous discourses whereby they adventure to argue that God must needs have done the thing which they imagine was to be done, I must confess I have often wondered at their exceeding boldness therein. When the question is whether God have delivered in Scripture (as they affirm he hath) a complete, particular, immutable form of Church polity, why take they that other both presumptuous and superfluous labour to prove he should have done it; there being no way in this case to prove the deed of God, saving only by producing that evidence, wherein he hath done it? But if there be no such thing apparent upon record, they do as if one should demand a legacy by force or virtue of some written testament, wherein there being no such thing specified, he pleadeth that there it must needs be, and bringeth arguments from the love or good will which the testator always bore him; imagining that these or the like process will convict a testament, to have that in it which other men can no where by reading find. In matters which concern the actions of God, the most dutiful way on our part is to search what God hath done, and with meekness to advance that, rather than to dispute what he in congruity of reason ought to do. The ways which he hath whereby to do all things for the greatest good of the Church are more in number than we can search, other in nature than that

we should presume to determine which of many should be the fittest for him to choose, till such time as we see he hath chosen of many some one; which one we then may boldly conclude to be the fittest, because he hath taken it before the rest. When we do otherwise, surely we exceed our bounds; who and where we are we forget; and therefore needful it is that our pride in such cases be controlled, and our disputes beaten back, with those demands of the blessed Apostle, 'How unspeakable are his judgments, and his ways past finding out! who hath known the mind of the Lord, or who was his counsellor?'" Hooker's works, vol. i. pages 523, 525.

Page 9, *line ult.*

To the same effect Bishop Taylor: "In the Apostles there was something extraordinary, something ordinary. Whatsoever was extraordinary, as immediate mission, unlimited jurisdiction, and miraculous operations; that was not necessary to the perpetual regiment of the Church, for then the Church should fail when these privileges extraordinary did cease. It was not, therefore, in extraordinary powers and privileges that Christ promised his perpetual assistance; not in speaking of tongues, not in doing miracles; in these, Christ did not promise perpetual assistance, for then it had been done, and still these signs should have followed them that believe, but we see they do not. It follows then, that in all the ordinary parts of power and office, Christ did promise to be with them to the end of the world; and therefore there must remain a power of giving faculty and capacity to persons successively, for the execution of which Christ promised perpetual assistance. For since this perpetual assistance could not be meant of abiding with their persons, who in a few years were to forsake the world, it must needs be understood of their function, which must be either succeeded to, or else it was temporary in their persons. But in the extraordinary privileges of the Apostles, they had no successors, therefore, of necessity must be constituted in the ordinary office of apostolate. Now what is this ordinary office? most certainly, since the extraordinary

was only a help for the founding and beginning, the other are such as are necessary for the perpetuating of a Church. Now in clear evidence of sense, these offices and powers are preaching, baptizing, consecrating, ordaining, and governing. For these were necessary for the perpetuating of a Church, unless men could be Christians that were never christened; nourished up to life without the eucharist; become Priests without calling of God and ordination; have their sins pardoned without absolution; be members and parts and sons of a Church whereof there is no coadunation, no authority, no governor. There the Apostles had, without all question, and whatsoever they had, they had from Christ, and these were eternally necessary; these then were the offices of the apostolate, which Christ promised to assist for ever; and this is that which we now call the order and office of episcopacy." Works, vol. vii. page 11.

I must add a quotation from Field: "There were some things proper and peculiar to the Apostles, and not communicable to any other of the ministers of Christ, appointed by him for the gathering together of his saints. The first was, immediate vocation; the second, infallibility of judgment; the third, generality of commission to do all things pertaining to the ministry of salvation, in all places and towards all persons; the fourth, the speaking in all the tongues and languages of the world, the knowledge of all secrets, and power to confirm their doctrine by signs and miracles, and by the imposition of their hands, to give the like miraculous gifts of the Spirit to others. And as these things were reserved as proper and peculiar unto the Apostles, and not communicated to any other in their time, so are they not passed over to their aftercomers by succession; but instead of immediate calling we have now succession; instead of infallibility of judgment, the direction of their writings, guiding us to the finding out of the truth; instead of general commission, particular assignation of several churches to rule, and parts of Christ's flock to feed; instead of miraculous gifts, and the Apostles' power so confer them, a settled course of schools and universities, fitting men for the work of the ministry; instead of their miracles, wherewith they confirmed their doctrine, the faith already received, and by so many genera-

tions recommended unto us, as confirmed by miracles at the first." Of the Church, Book v. chap. 22.

King Charles, in his discussion with the Parliamentary Commissioners, states this point very clearly: "Although the Apostles had no successors in *eundem gradum*, as to those things that were extraordinary in them, as namely, the measure of their gifts, the extent of their charge, the infallibility of their doctrine, and the having seen Christ in the flesh; but in those things that were not extraordinary, (and such those things are to be judged which are necessary for the service of the Church in all times, as the office of teaching and the power of governing are,) they were to have and had successors; and therefore the learned and godly Fathers and Councils of old times did usually stile Bishops, successors of the Apostles, without ever scrupling thereat."

Page 10, *line* 9.

"If it be asked how we can know what practices must be observed and what may be laid aside? I answer, as we know articles of faith from lesser truths; as we know occasional doctrines from perpetual doctrines; that is, from the nature of the thing, from the tenor of Scripture, and the testimony of antiquity."—Law's Second Letter to Bishop Hoadly, page 98.

"Some kinds of ceremonious prescriptions fell from them which were meant to be only local and temporary. Those we have no reason to think ourselves obliged to; but those which they left for the administration of God's Church, it shall be high presumption in any to alter. Because the Apostles did but meet together divers times on the first day of the week, and St. Paul ordered that day for the laying aside their collections, and that is only called the Lord's Day by the Apostle; how strongly are the vehement opposites of episcopacy wont to maintain that day, in succession to the Jewish Sabbath; and that in all points unalterable by human authority! Surely had they but the tenth part of that plea from the Apostles for this their Judaical-Evangelical Sabbath, which we have for an episcopacy, they would make us feel the

dint of this argument, and would, in the rigorous observation of it, outdo the Jews.

" But you are now ready to choke me with some apostolical ordinances which were even of themselves reversed—be it so. Then you tell me of the first form of their government of the Church, which, say you, was by an equality; from which if, as we plead they afterwards ascended to this imparity which we now contend for, why is it not safe, say you, for us to take up that their first form, as this latter? Admitting all this, our answer is the readier. We like well to make those holy men of God our chosers. They thought fit to alter to this; and therefore we think fit to hold to it. They tried both, and left this to be continued.

" The truth is, the Church of God at the first was only in framing, and not all of a sudden framed. In framing thereof, as the equality among themselves, by the fulness of grace which they all had, conduced to that work, so all that while, for the better promoting of the same work, they themselves maintained their own superiority and power over other presbyters.

" So then the change being made by the Apostles themselves, and not by others, they being infallibly guided by the spirit of God, though they changed, we may not. Nay, because they changed, we may not. The Holy Ghost led them unto it, and therefore we, unless we will oppose the ordinances of the Holy Ghost, must not detract to continue it. Otherwise why may I not urge the same argument in the instanced Sabbath? The Apostles had only kept the seventh day according to the law; they after fell to the observation of the first day. What, shall any man now infer why not the Jewish seventh which was first kept, rather than the Evangelical first which was last taken up?

" However then as it is usually upbraided to us out of our reverend Whitgift, there may be some appendances and formalities of government, alterable by the wisdom and discretion of the Church; yet for the main substance it is now utterly indispensable and must so continue to the world's end. Indispensable by any

voluntary act: what inevitable necessity may do in such a case we now dispute not: necessity hath dispensed with some immediately divine laws. Where then that may be justly pleaded, we shall not be wanting both in our pity and our prayers." Bishop Hall's works, vol. ix. pages 600, 601.

"But this holy calling fetches its pedigree higher; even from no less than apostolical (and therefore in that right divine) institution. For although those things which the founders and prime governors of the Evangelical Church did as men, went no further than their own persons, yet what they did as Apostles is of a higher and more sacred consideration; and if as apostolic men they did upon occasion enact some temporary things which were to die with or before them; yet those things which they ordained for the succeeding administration of the Church which they should leave behind them, in all essential matters can be no otherwise construed than as exemplary and perpetual." Ibid. pages 631, 632.

"Certainly except all histories, all authors fail us, nothing can be more plain than this truth. Out of them we can and do shew on whom the Apostles of Christ laid their hands, with an acknowledgment and conveyance of imparity and jurisdiction; we shew what Bishops so ordained lived in the times of the Apostles, and succeeded each other in their several charges, under the eye and hands of the then living Apostles; we shew who immediately succeeded those immediate successors in their several sees throughout all the regions of the Christian Church, and deduce their unintermingled line throughout all the following ages to the present day. And if there can be better evidence under Heaven for any matter of fact (and in this case matter of fact so derived evinceth matter of right) let episcopacy be for ever abandoned out of God's Church." Ibid. page 632.

Bishop Hall's opinion was, "that the divine or apostolical right goes not so high as if there was an express command, that upon an absolute necessity there must be either episcopacy or no Church, but so far only that it both may and ought to be."

This claim of episcopacy is well put by King Charles in his papers at the treaty of Newport, "I conceive that episcopal go-

vernment is most consonant to the word of God and of an apostolical institution, as it appears in the Scriptures to have been practised by the Apostles themselves, and by them committed and derived to particular persons as their substitutes or successors therein, (as for ordaining presbyters and deacons, giving rules concerning Christian discipline, and exercising censures over presbyters and others,) and hath ever since to these last times been exercised by Bishops in all the Churches of Christ, and therefore I cannot in conscience consent to abolish such government." And in his third paper to Henderson he says, "Where you find a Bishop and Presbyter in Scripture to be one and the same (which I deny to be always so) it is in the *Apostles' times;* now I think to prove the order of Bishops succeeded that of the Apostles, and that the name was chiefly altered in reverence to those who were immediately chosen by our Saviour."

Page 12, *line* 21.

"The Church must have orders in it for the work of the ministry, but no man can ordain himself, neither can he (of himself) ordain another, because no man can give what he hath not. *How shall they preach,* saith the Scriptures, *unless they be sent.* And again, *no man taketh this honour to himself, but he that is called of God, as was Aaron.* Nay, even *Christ glorified not himself to be made an high priest, but he that said unto him, thou art my Son, this day have I begotten thee.* The Church must have promises, without which it can have no reason or encouragement to act: but no man can give it these promises, which are *exceeding great and precious.* The Church must have power, without which it can do nothing to any effect: but there is *no power but of God.* It must have power toforgive sins; the forgiveness of sins in the Holy Catholic Church being an article of the Apostles' Creed: but *who can forgive sins but God only?* It must act in the name of God or not at all, because it acts for the salvation of man, but no man can act in the name of God but by God's appointment. No ambassador ever

sent himself or took upon him to sign or seal treaties or covenants (such as the sacraments of the Church are) without being sent, that is, without receiving authority so to do from a higher power. No act could be so far from beneficial, that it would be treasonable." Jones on the Church, page 26.

Page 14, *line* 6.

"Since a commission from the Holy Ghost is necessary for the exercise of this office, no one now can receive it but from those who have derived their authority in true succession from the Apostles. We could not call our present Bibles the Word of God, unless we knew the copies from which they are taken were taken from other true ones, till we come to the originals themselves. No more could we call any true ministers, or authorized by the Holy Ghost, who have not received their commission by an uninterrupted succession of lawful ordainers.—As to the uncertainty of this succession, it is equally as uncertain as whether the Scriptures are genuine. There is just the same historical evidence for the certainty of one as the other. As to its not being mentioned in Scripture, the doctrine upon upon which it is founded plainly made it unnecessary to mention it. Is it needful for the Scriptures to tell us, that if we take our Bible from any false copy, that it is not the Word of God? Why then need they tell us, that if we are ordained by usurping false pretenders to ordination, not deriving their authority to that end from the Apostles, that we are no priests. Does not the thing itself speak as plain in one case as the other? The Scriptures are only of use to us as they are the Word of God, we cannot have this Word of God, which was written so many years ago, unless we receive it from authentic copies and manuscripts. The Scriptures teach us that the Holy Ghost has instituted an order of clergy: we say a priesthood so authorized can no more be changed by us than we can change the Scriptures or make new sacraments, because they are all founded on the same authority without any power of a dispensation delegated to us in one case more than

another. If, therefore, we have a mind to continue in the covenant of Christ, and receive the grace and benefit of his ordinances, we must receive them through such hands as he has authorized for that purpose, to the end we may be qualified to partake the blessings of them." Law's Second Letter to Bishop Hoadly, pp. 31-33. The candidate for orders should study every line of this admirable Letter, unanswered, because unanswerable.

Page 15, *line* 5.

"*Nothing*, saith Parker, *is to be held for apostolic but that which is found recorded in the writings of the Apostles.* Nothing? was all registered by themselves which we must believe they did or enacted? For doctrine necessary for salvation, we are for him: but surely for evidence of fact or ritual observation, this is no better than absurd rigour, than unchristian incredulity. Where is there express charge for the Lord's day? where for pædo-baptism? where for public churches? where for texts to be handled in sermons? where for public prayers before and after them? and many such like, which yet we think deducible from these sacred authorities." Bishop Hall's Works, vol. ix. p. 526.

"That is true of Jerome, *these things which men either found or feign as delivered by apostolic tradition, without the authority and testimonies of Scripture, are not written by the word of God's spirit.* But what is this to us who found this which we challenge for apostolical recorded in the written Word of God? or with what conscience is this alleged against us, which is directly bent against the heretical doctrines and traditions of the Marcronites, either utterly without or expressly against the Scripture." Ibid.

The opposers of the Apostolical institution of episcopacy always state that it was a doctrine never put forward by the early English reformers, but first publicly maintained by Bancroft, when Bishop of London. It deserves to be remarked, that the challenge to the Puritans on this subject, by Hooker, is full as strong as that of Bancroft. Hooker's is as follows: "A very strange thing, sure it were, that such a discipline as ye speak of, should be taught by Christ and his Apostles, in the word of God;

and no Church ever have found it out, nor received it till this present time; contrariwise the government, against which ye bend yourselves, be observed every where throughout all generations and ages of the Christian world; no Church ever perceiving the word of God to be against it. We require you to find out but one Church upon the face of the whole earth, that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by episcopal regiment, sithence the time that the blessed Apostles were here conversant." Preface, vol. i. p. 193, 4. Ed. 1836.

Bishop Bancroft says, "A very strange matter, if it were true, that Christ should erect a form of government for the ruling of his Church, to continue from his departure out of the world until his coming again: and that the same should never be once thought of or put in practice for the space of 1500 years, or at the least, (to take them at their best,) that the government and kingdom of Christ should then be overthrown, whereby all men's confessions, the divinity of his person, the virtue of his priesthood, the power of his office as he is a prophet, and the honor of his kingly authority was so godly, so learnedly and so mightily established." Sermon at St. Paul's Cross, 158⅞, pp. 10, 11.

On this subject I must borrow a note from Dr. Hook's visitation sermon: "One of the falsehoods propagated in these days is, that the reformers did not hold the divine right of episcopacy, but that this doctrine was subsequently introduced. That our reformers were very generally of opinion, that where episcopacy could not be had, ordination by presbyters might, as a temporary measure, be tolerated—just as grace will be given to those who desire to receive the sacraments, but from circumstances are unable to do so, is not to be denied; and I am not aware that any Churchmen of the present day would disagree with them in the opinion, although among the Protestants abroad there is not now the same excuse for their want of episcopacy as there was in the time of the Reformation. But the episcopal succession was assumed as a necessary doctrine of the reformed Church of England, on the very first public occasion when our Reformers appeared in defence of the Reformation, after the accession of Elizabeth. At the authorized conference between the friends of the Reformation

and the advocates of Romanism, Dean Horn, in the name of the Reformers, observes, *the Apostle's authority is derived upon after ages, and conveyed to the Bishops, their successors.* Hence he contends for their apostolical authority to reform these Churches, without reference to the See of Rome, the Bishop of that See being only the equal of other Bishops. See Collyer, ii. 418. The Puritans did not at first declare themselves hostile to episcopacy, but as soon as they did so, the English Reformers asserted the authority of Bishops, as of divine right. Bishop Hutton maintained the doctrine before Lord Burghley and Sir Francis Walsingham, with precisely the same arguments as those which are now employed. See Strype's Life of Archbishop Whitgift, iii. 224. Dr. Bancroft has defended the doctrine that Bishops were *jure divino* superior to the other Clergy, even though the Puritans endeavoured to silence him by craftily bringing in practical considerations, and by contending that it was inconsistent with the Queen's supremacy. Ibid. i. 559. In short, the divine right of episcopacy was asserted before it was questioned; for men did not question at first, what for 1500 years had been undisputed; and as soon as ever it was questioned, it was immediately defended on scriptural grounds, by a Bishop, and the Archbishop's chaplain." Pages 108, 109.

Page 17, *line* 18.

"At the time when the thirty-nine Articles were drawn up, the word *congregation* made use of in the twenty-third Article had precisely the same signification as the word *Church*, and was used with the same latitude. Indeed, the two terms were at that time considered so perfectly synonymous, that in the translations of the Bible then used, Christ is called 'the Head of the *congregation*, which is his body,' and is mentioned, as saying to Saint Peter, 'on this Rock I will build my *congregation*.' To the same purpose we are told, that forty years after the drawing up of the thirty-nine Articles, the word *congregation* was used in the canonical prayer before sermons, lectures, and homilies, in which they were directed "to pray for the whole *congregation* of Chris-

tian people dispersed throughout the world[a].' Hence it is evident that the meaning of the article in question is plainly this, 'It is not lawful (that is by the law of God) for any man to take upon him the office of public preaching or ministering the sacraments in the congregation,' or *Church of Christ*, 'before he be thus lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent,' according to the *law of God*, which be chosen 'and called to this work by men who have thus public authority given unto them in the congregation,' or *Church of God*, 'to call and send ministers unto the Lord's vineyard.' The lawfulness of such public authority must mean its conformity to the *law of God*, because the Bishops and Clergy assembled in convocation, who were the compilers of the Articles, not being civil judges, had no right to declare what was lawful by the laws of the land, or any temporal Statute, but only what they deemed to be lawful according to the laws of God laid down in Scripture, for the spiritual government of his Church. And as the twenty-third Article is sufficient to show the necessity of such a lawful commission, so the thirty-sixth Article plainly declares, that the persons invested with such commission are the Bishops, Priests, and Deacons, who are duly consecrated and ordered, according to the rites of the book referred to in that Article; and in which book the Church of England, by her prayers to Almighty God, acknowledges her belief, that every one of these orders was *appointed by his Holy Spirit*, and therefore was certainly of divine institution." Bishop Skinner on Episcopacy, pages 169, 170.

"Tindall himself professes to do it, out of this reason, because the Popish clergy had appropriated to themselves the name of the Church, but however they rather made use of the word; yet not so as that hereby they intend only to signify parishional meetings. So Eph. iii. 10. *To the intent that now to the rulers and powers in heavenly places, might be known by the congregation, the manifold wisdom of God:* do we think this blessed revelation confined to a parish, or common to the whole Church of God? So 1 Cor. xv. 9, they turn, *I am not worthy to be called an Apostle, be-*

[a] See Brett Divine's Right of Episcopacy.

cause I persecuted the congregation of God: do we think his cruelty was confined to a parish? So Matt. vi. 16. *Upon this Rock will I build my congregation.* Was this a parish only?" Bishop Hall's Works, vol. ix. p. 684.

Page 17, *line* 2.

It would be unjust to the subject, and not respectful to the individual, if I did not take notice of the argument brought forward against this statement, since this Sermon was preached. In a note to a Sermon preached at the consecration of the Bishop of Killaloe, and subsequently published, Dr. Dickinson says, "To represent them as omitting on that or any other account, all mention of Church government, although they believed there was one form prescribed as essential to a Christian Church, would be to impute to them, (most undeservedly,) not merely a logical inaccuracy, but a dishonest sacrifice of a divine commandment, to supposed expediency." I beg to say, this is very true, but does not touch upon the question. Those who hold the same opinions which I have advocated, do not say, that the compilers of the Articles omitted *all* mention of Church government, but that they used such words as would not give unnecessary offence, while at the same time, they were in accordance with their own sentiments promulgated in their proper place. In the definition of the visible Church, the Article directly refers to some instituted form; it speaks of duly administrating the sacraments, of those things that are of necessity requisite to the same, of Christ's ordinance. Now supposing the compilers to have held the opinions which I have attributed to them, I cannot perceive any *dishonest sacrifice,* when they had already given an explanation of what they considered as duly administering the sacraments, and of what they considered as requisite for the same.

Dr. Dickinson admits, that our Church regards the episcopal office as of apostolic institution, but he says, "it should be observed, that it has abstained altogether from deciding, that the Apostles did sanction any other form of government." This does not appear to me fair reasoning; in the same manner it might be maintained, that

our Church had abstained altogether from deciding that Christ did not ordain any other outward sign of the Lord's Supper; it only states that He did ordain bread and wine. But let me quote the answer to this opinion, given by a writer who never was accused of overweening attachment to the authority of the Church, I mean Bishop Hoadly. "None of the ancients, as far as appears, knew any thing of this difference, but all who speak professedly of episcopacy, speak of it as the government universally settled in all Churches, wherever there was a number of Christians and presbyters; nay, St. Jerome, the chief patron of presbyters among the ancients, positively affirms, that wherever the institution of episcopacy was, it was all over the Christian world at the same time, and that before that all Churches were alike governed by presbyters. It may be said of this conjecture, that had there been any such variety in the Apostles' settlement of different Churches, the discovery of it would not have been left to persons at 1600 years' distance, but the ancient writers must have taken some notice of so remarkable a thing." Hoadly's Works, vol. i. page 414.

This conjecture, as Bishop Hoadly calls it, was put into its least objectionable form by Bishop Stillingfleet in the Irenicum, but in endeavouring to guard against objections, he has rejected every thing which militates against the apostolic institution of episcopacy. See Hoadly's Works, vol. i. p. 415: also, Brief Account of Church Government.

I feel great regret at being obliged to express my dissent from any opinions put forward by Dr. Dickinson, but the subject is so important, and such a use has been made of his name, that I am sure he will approve of the course I have taken. I have heard it industriously circulated, that the reasoning about the concluding commission in St. Mark's Gospel, was designed as a condemnation of the use of the Athanasian Creed, and though I must confess I cannot guard the reasoning against such an inference, yet I am sure Dr. Dickinson did not perceive the dangerous consequence, and will take care to remove the impression. I shall not enter into any discussion whether or not the instructions of our Lord,

as recordcd by St. Matthew and St. Mark, convey the substance of the same discourse[a]. I am now only concerned with the line of argument to prove them different. St. Matthew's narrative is supposed to give the permanent commission to the Apostles and their successors: St. Mark the commission to the Apostles alone, because he gives the promise of miraculous assistance, verse 18, and because he adds the solemn warning, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," which language could only be used by the direct messengers from God, who brought their credentials in their hands, namely, the power of working miracles.

Now, in the first place, the address recorded by St. Mark cannot be confined to the Apostles, because the first part of it extends to their successors. It is not necessary to refute the strange fables which have been invented to prove that the Apostles literally fulfilled the command, "Go ye into all the world and preach the Gospel to every creature," and carried their message not only into the remotest corners of the old, but also of the new world. See Witsii Miscell, tom. ii. 13, 14.

But still further, there is nothing in the declaration, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," which should confine it to the Apostolic age. There is nothing that is not expressed in different forms over and over again in Holy Scripture; what says the beloved disciple, "He that believeth on him is not condemned, but he that believeth not is condemned already." Again, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth in him." I should think that the minister of God at the present day not only had a right to read these denunciations, but that he was bound to declare them; and I cannot perceive the difference between them and the denunciation in St. Mark's Gospel. The charge of self-

[a] Dr. Townson supposes them the same discourse, and accounts satisfactorily, as appears to me, for the difference in the narrative of the two Evangelists. Works, vol. i. p. 168.

conceit and of arrogance is therefore unjustly made against the minister for "engrafting on the permanent commission these awful words," nor is it necessary to support such language by an appeal to miraculous powers. Dr. Dickinson will excuse me when I say, he has been led away by his admiration of Professor Powell's "Tradition Unveiled," to which he has referred[a], and did not per-

(a) I deeply regret this reference to Professor Powell's work, as a "luminous and forcible development of this important topic." To justify my expressions of regret, I shall quote but one passage from Mr. Powell. "There have been many divines who fancied they could read in the actual records of the New Testament, (especially when mixed up in some ill explained manner with the old,) a complete scheme of Church government, and Apostolic authority, as an integral and essential part of Christianity, a scheme establishing a perpetual exclusive divine commission to administer the sacraments, to perpetuate the succession."—page 19. This is the sort of language which drew down the indignation of Bishop Horsley, and made him say, "For those who have been nurtured in the bosom of the Church, and have gained admission to the ministry, if from a mean compliance with the humour of the age, or ambitious of the fame of *liberality of sentiment*, (for under that specious name, a profane indifference is made to pass for an accomplishment,) they affect to join in the disavowal of the authority which they share, or are silent when the validity of their divine commission is called in question; for any (I hope they are few) who hide this weakness of faith, this poverty of religious principle under the attire of a gown and cassock, they are in my estimation, little better than infidels in masquerade." Charges, p. 44.

In fact the whole treatise of Mr. Powell is a continued attack upon an exclusive commission to administer the sacraments, and upon a continuation of the Apostolic powers in the episcopal hierarchy, in other words, upon the ministry of our reformed Church. The attack itself is supported by wrong statements of the powers claimed for the Church, of the use of miracles, and of the connexion between Scripture and tradition. Mr. Powell's opinion about creeds is a good illustration of the extent to which his system carries him: creeds "must find their chief recommendation, not in their antiquity, but in their utility, their claim to acceptance not from their origin in past ages, but their adaptation to the wants of the present, and they ought always to be open to modification by competent authority, to disuse or renewal, as circumstances may require." I should be classed among "the weak and the credulous," were I to express my horror at the presumption of changing a clause in the Apostles' or Nicene Creed; and to avow that my respect was not founded upon an examination of its utility or its adaptation to the wants of the present

ceive that the Professor totally mistook the use of miracles, and of a visible Church. There are a few lines in Bishop Butler's Analogy, which give the clearest explanation of this subject. "As Christianity served these ends and purposes, when it was first published by the miraculous publication itself, so it was intended to serve the same purpose in future ages by means of the settlement of a visible Church, of a society distinguished from common ones and from the rest of the world by peculiar religious institutions, by an instituted method of instruction, and an instituted form of external religion. Miraculous powers were given to the first preachers of Christianity, in order to their introducing it into the world; a visible Church was established, in order to continue it and carry it on successively throughout all ages. Had Moses and the Prophets, Christ and his Apostles only taught, and by miracles proved religion to their cotemporaries; the benefits of their instructions would have reached but to a small part of mankind. Christianity must have been in a great degree sunk and forgot in a few ages. To prevent this appears to have been one reason why a visible Church was established; to be like a city on a hill, a standing memorial to the world of the duty which we owe our Maker; to call men continually both by example and instruction to attend to it, and by the form of religion ever before their eyes remind them of the reality; to be the repository of the oracles of God, and hold up the light of revelation in aid to that of nature, and propagate it throughout all generations to the end of the world." Analogy, part 2, ch. 1.

The passages I have quoted from Bishops Hall and Taylor, pages 9 and 34, will explain the promise of miraculous powers, by

age. Professor Powell says further, no authority can add to Scripture, but an authority equivaleut to inspiration, and that authority must be proved by miracles, and that "the actual propounding of some specific doctrine in express terms," is something added. If this view then be correct, the Church had no authority to introduce the word Trinity, or to confirm the doctrine of the Trinity, and the reformers in prescribing a prayer, and in framing articles which used this word, or established this doctrine, have claimed to possess equal authority with the first teachers of Christianity.—See pp. 27, 28.

shewing that you must distinguish between the powers which were confined to the Apostles and those which were to be transmitted to their successors.

I fully agree with Dr. Dickinson as to the time of the cessation of miracles, and I would recommend to the student two works where the subject is briefly but ably discussed, the late Bishop of Ferns' Sermons on Miracles, page 270, and the Bishop of Lincoln on Tertullian, page 98. These alone would show that Mr. Powell is not correct in stating, that "the tradition conveyed in the writings of the Fathers bears distinct and unequivocal testimony to the prevalence of miraculous powers in the Church, not only in the earliest age, but even to a much later period."

Page 18, *line* 16.

See Rev. William Fitzgerald on Episcopacy, page 19.—Mr. Fitzgerald's argument is not new; it was put forward very strongly, but for a different purpose, by Bishop Hoadly. He says, "the declaration of assent and consent, and the subscription touched only the use of the book, and not this sentence in the preface." (Works, vol. i. page 351.) Calamy could not be persuaded to conform by availing himself of such an interpretation; he has, in his defence of moderate non-conformity, given an elaborate refutation of the opinion; I can make only a few extracts. "The legislators," says he, "themselves have declared against this sense; and, therefore, I cannot see how the affixing it is either fair or candid. To put all out of doubt, says Mr. Baxter, since this Act, the Parliament made another Act, to which, while provisoes were offered, the whole House of Lords sent it back to the House of Commons, with this proviso, *that those that declared assent and consent to all and every thing, &c. should be obliged to understand it only as to the use of what was required of them, and not as to the things in themselves considered.* The Commons refused this proviso, and the Houses had a meeting about it, in which the Commons declared their reasons against that exposition of the

declaration; and, in the end, the Lords did acquiesce in their reasons, and consented to cast out the proviso. So that the Parliament have expounded their own words, they say that the end of the declaration is not answered by persons understanding it only as to the use of what is required; and for any, after this, to take upon them to interpret that declaration only of the use of the Common Prayer Book, and plead candour, equity, and charity for so doing, and say it is not possible to give another sense, is neither respectful to the Legislators, nor a credit to the cause, which is this way endeavoured to be supported." Vol. ii. p. 117.

"The assent and consent must be to *to all and every thing that is contained and prescribed in and by the Book of Common Prayer, &c.* If the assent and consent was only to be given to what is prescribed, the word *contained* had much better have been left out, because it tends to confound. That the Common Prayer Book contains more than it prescribes, no man can deny. Had then the assent and consent been confined to what was prescribed, this difficulty had been removed; but when I must assent and consent to every thing contained and prescribed, without being at all chargeable with forcing words, I think I may very well require good assurance that such assent and consent would not be interpreted as approving of every thing contained in that book, as well as what is prescribed." Ibid. page 126.

Page 18, *line* 19.

This is so evident, that Baxter says, "This assent, consent, and subscription would be an allowance and approbation of that assertion, that Bishops, Priests, and Deacons are three distinct orders in the Church, by divine appointment; for, in the book of ordination, which was as much to be assented and consented to as the Common Prayer Book itself, it is asserted, *that it is evident to all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three orders in Christ's Church, Bishops, Priests, and Deacons, as several offices:* and indeed the whole book of ordination is bottomed upon that supposition as its foundation." Plea for Peace, page 194.

Hoadly denied that the Preface asserted the three orders were of divine appointment, to which Calamy answers: "Mr. Hoadly is disturbed that it should be intimated that an allowance and approbation of the three distinct orders were required, as if they had been of divine appointment. *This*, says he, *you add yourselves*, and let any one judge whether without reason; for, if there were three such distinct orders, even from the days of the Apostles, they must be by divine appointment. But, if men will apprehend that we Dissenters are of *so peculiar a make as to take pleasure in representing and understanding every thing in the way which to us carries most difficulty along with it*, we cannot help it any more than we can that others seek to vindicate their Church with plausible glosses which wont bear being examined. He seems to wonder it should *be matter of difficulty that the three orders are spoken of as several offices*, which, as far as I can judge, neither was nor is the difficulty, but rather how to prove that there were, from the first, three distinct orders and offices as is asserted." Defence, part ii. page 212.

Again, Calamy says to Hoadly: "Though you tell me that *the prayers in the ordination office imply not any thing plainly, but that God hath appointed divers orders of ministers in his Church*, yet as long as the Preface tells us that the office was designed for the continuance of those very orders which it declares have been in the Church from the Apostles' time, we cannot mistake the meaning of the divers orders of ministers, which the prayers intimate were appointed; we cannot pretend to foster any other sense than what supposes Bishops, Priests, and Deacons to be directly referred to."—Letter to Mr. Hoadly, page 397.

I have put first the testimonies of Dissenters, as being least liable to cavil. From the various authorities of Churchmen, I shall select the following from Bishop Stillingfleet:

"That our Church did believe our Bishops to succeed the Apostles in that part of their office (namely, government, ordination and censures) I shall make appear by these things. First, in the preface before the book of ordination, it is said—*It is evi-*

dent unto all men reading holy Scripture and antient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church, Bishops, Priests, and Deacons. What is the reason they express it thus, *from the Apostles' time*, rather than *in the Apostles' times*, but that they believed, while the Apostles lived, thay managed the affairs of government themselves; but as they withdrew, they did in some Churches sooner and in some later, as their own continuance, the condition of the Churches, and the qualification of persons were, commit the care and government of Churches to such persons whom they appointed thereto? of which we have an incontestible evidence in the instances of Timothy and Titus; for the care of government was a distinct thing from the office of an Evangelist, and all their removes do not invalidate this, because, while the Apostles lived, it is probable there were no fixed Bishops, or but few. But as they went off, so they came to be settled in their several Churches; and as this is most agreeable to the sense of our Church, so it is the fairest hypothesis for reconciling the different testimonies of antiquity. For hereby the succession of Bishops is secured from the Apostles' times, for which the testimonies of Irenæus, Tertullian, Saint Cyprian, and others, are so plain; hereby room is left to make good all that Saint Jerome hath said, and what Epiphanius believes concerning the differing settlement of Churches at first. So that we may allow for the community of names between Bishops and Presbyters for a while in the Church, i. e. while the Apostles governed the Church themselves, but afterwards that which was their part of the apostolical office, became the episcopal, which hath continued from that time to this, by a constant succession in the Church." Stillingfleet's Unreasonableness of Separation, Works, vol. ii. pag. 591.

Yet the authority of Stillingfleet is constantly brought forward on the other side; but nothing can be more unfair than to quote the Irenicon, as giving his opinion. That great man, twenty-five years after the Irenicon was written, acknowledges, with remarkable candour, the errors he had committed in that work. In the preface to an ordination sermon, preached in the year 168¼, he says, "It happened, my lord, that in my

younger days, I thought it necessary to inform myself, as well as I could, on the state of the controversy about Church government, which had been managed with so much heat among us, and was then likely to be revived; and to that end, I applied myself to the reading and considering the authors of greatest esteem on both sides, and by diligent perusal of them, I thought them more happy in overthrowing each other's hypothesis, than in setting up their own. And supposing no better reasons could be produced than I found in them, I from thence concluded that the form of Church government was left at liberty by any law of Christ, and was therefore to be determined as served best to the great ends of peace and order, which were the plain and standing laws of the Christian Church. I do not deny, my lord, that I do now think much more is to be said for the apostolical institution of episcopacy than I at that time apprehended, as will appear in the following sermon. My superiors were so wise as to consider the time when it was written, viz. before the Church was re-established, and with what design it was written, viz. to gain upon the dissenters from our Church; but suppose there were errors and mistakes in it, (as no doubt there were,) they were so wise as to make allowance for the scepticalness and injudiciousness of youth, and for the prejudices of education." Works, vol. i. pages 357, 358.

Page 23.

Upon this subject the following authorities will, I hope, be sufficient:

"We maintain that an entire profession of saving faith, a right use of the word and sacraments, and an union under lawful parties being taken jointly, do distinguish the Church essentially from all other societies in the world. We have been told heretofore of other notes of the Church, which did not please us so well as antiquity, and universality, and splendour, &c., which may be present or absent, with the Church or without the Church. These three do belong unto the Catholic Church and to all true particular Churches, inseparably, incommunicably, and reciprocally, and are proper to the Church *quanto modo*, to every true

Church, only to a true Church, and always to a true Church. But yet this essentiality must not be pressed too far, for fear lest we draw out blood in the place of milk. I like Stapleton's distinction well, of the nature and essence of a Church from the integrity and perfection thereof. These three essentials do constitute both the one and the other with the essence and perfection of a Church. Being perfect they consummate the integrity of a Church, being imperfect they do yet constitute a being to a Church. It doth not follow that because faith is essential, therefore every point of true faith is essential; or because discipline is essential, therefore every part of right discipline is essential; or because the sacraments are essential, therefore every lawful rite is essential. Many things may be lawful, many things may be laudable, yea many things may be necessary *necessitate præcepti*, commanded by God, of divine institution, that are not essential nor necessary *necessitate medii*. The want of them may be a great defect, it may be a great sin, and yet if it proceed from invincible necessity or invincible ignorance, it doth not absolutely exclude from Heaven. The essences of things are unalterable, and therefore the lowest degree of saving faith, of ecclesiastical discipline, of sacramental communion that ever was in the Catholic Church, is sufficient to preserve the true being of a Church.—Much less may we conclude, that the want of true essentials in cases of invincible necessity doth utterly exclude from Heaven, or hinder the extraordinary influence of divine grace; no more than the actual want of circumcision in the wilderness did prejudice the Jews. God acts with means, without means, against means, and where the ordinary means are desired and cannot be had, he supplies that defect by extraordinary grace. So he fed the Israelites in a barren wilderness, where they could neither sow nor plant, with manna from Heaven. True faith is an essential, yet infants want actual faith. Baptism, the laver of regeneration, is an essential, yet there may be the baptism of the spirit or the baptism of blood where there is not the baptism of water. He that desires baptism and cannot have it, doth not therefore want it. So likewise ecclesiastical discipline is an essential of a true Church." Archbishop Bramhall, Works, vol. i. page 144.

"I do acknowledge that episcopacy was comprehended in the Apostolic office, *tanquam trigonus in tetragono*, and that the distinction was made by the Apostles with the approbation of Christ; that the Angels of the Seven Churches in the Revelations were Seven Bishops; that it is the most silly ridiculous thing in the world to calumniate that for a papal innovation, which was established in the Church before there was a Pope at Rome, which hath been received and approved in all ages since the very cradle of Christianity by all sorts of Christians, Europeans, Africans, Asiatics, Indians, many of which never had any intercourse with Rome, nor scarcely ever heard of the name of Rome. If *semper ubique et ab omnibus* be not a sufficient plea, I know not what is.

"But because I esteem these Churches not completely formed, do I therefore exclude them from all hope of salvation? or esteem them aliens and strangers from the commonwealth of Israel? or account them formal schismatics? No such thing. First I know there are many learned persons among them who do passionately affect episcopacy, some of which have acknowledged to myself, that their Church would never be rightly settled until it was new moulded[a]. Secondly, there are others, who though they do not

[a] Dr. Pusey says, it were difficult to point out a difference between this admission of the reformed themselves, and a saying of Mr. Froude's selected for censure as referring to the Reformation every where but in England. "The Reformation was a limb badly set, it must be broken again in order to be righted."—Remains, vol. i. p. 233, see note p. 164, of Letter to the Bishop of Oxford.

I am surprised that Dr. Pusey does not perceive a great difference between the two expressions. But I have stronger objections to the passage in Froude's Remains. His remark was evidently intended for the Reformation in England. The passage occurs between two sentences, the one relating to the sixth Article of our Church, the other to the proceedings in the reign of King Edward. It is therefore one of these numerous passages in which Mr. Froude deals out his sarcasms against the English Reformation and all its founders. The manner in which he speaks of "men famous in their generations, whose reputation and glory of martyrdom hath made it immodest for the best of men now to compare themselves with them;" is perfectly intolerable. "Why do you praise Ridley? Do you know sufficient good about him, to counterbalance the fact, that he was the associate of Cranmer, Peter Martyr, and Bucer."—(Froude's remains, vol. i. p. 434.) I really cannot trust my pen to express what

long so much for episcopacy, yet they approve of it, and want it only out of invincible necessity. In some places the sovereign is of another communion, the episcopal chairs are filled with Roman Catholics. If they should petition for bishops of their own, it should not be granted. In other places the magistrates have taken away bishops whether out of policy, because they thought that regiment not so proper for their republics, or because they were ashamed to take away the revenues and preserve the order, or, out of a blind zeal, they have given an account to God; they owe none to me. Should I condemn all these as schismatics for want of episcopacy, who want it out of invincible necessity?

"Thirdly, there are others who have neither the same desires

I feel at such language being applied to the good, the admirable Ridley, "to whom I am inclined to ascribe whatever in our formularies bears the characters of method, exactness, precision, terseness, elegance, philosophy, or Catholicity." Knox's Remains, vol. iii. p. 54.

I cannot conclude this note without expressing my sincere regret that Froude's Remains were ever published. I know that they have done great mischief to the cause of our reformed Church, and have enabled the ill-disposed to raise a cry against every true churchman, which, however unfounded, excites prejudice and interferes with the spread of sound doctrine. Every high churchman is now, the authors of the Tracts for the Times being used as a middle term, confounded with Mr. Froude, and made answerable for all the crude thoughts of a pious, but certainly ill-regulated and wavering mind. Mr. Oakeley has indeed stated, that "the study of the Journal has been in more than one instance blessed with individual profit," and he assigns as a reason, that it deals in particulars, whereas all practical books of devotion deal in generals.—Preface to Sermons, xxiv. Let this be granted in all the extent of which it is capable, and yet I cannot think it any excuse for the publication. We must not do evil that good may come of it, and evil it certainly is to make the public acquainted with the unsettled state of a man's religious feelings who held office in the Church, to proclaim his regret at having been ordained by the bishop of a Church so badly reformed. I cannot understand what is the "one great cause" to the promotion of which Mr. Froude devoted himself. If we are to believe himself, he was at one time a decided Romanist, and I cannot make out the period when he could have given his unfeigned assent and consent to the Book of Common Prayer.

nor the same esteem of episcopacy, but condemn it as an anti-christian innovation and a rag of Popery. I conceive this to be most gross schism materially. It is ten times more schismatical to desert, nay to take away (so much as lies in them) the whole order of bishops, than to subtract obedience from one lawful bishop. All that can be said to mitigate this fault is, that they do it ignorantly, as they have been mistaught and misinformed; and I hope that many of them are free from obstinacy, and hold the truth implicitly in the preparation of their minds, being ready to receive it when God shall reveal it to them. How far this may excuse (not the crime but) these persons from formal schism either *a toto* or *a tanto*, I determine not, but leave them to stand or fall to their own Master." Ib. p. 164.

"Episcopal divines do not deny their Churches to be true Churches wherein salvation may be had. We advise them, as it is our duty, to be circumspect for themselves, and not to put it to more question, whether they have ordination or not, or desert the general practice of the universal Church for nothing, when they may clear it if they please. Their case is not the same with those who labour under invincible necessity. Episcopal divines will readily subscribe to the discrimination of the learned Bishop of Winchester in his second answer to the epistle of Molinæus, 'Nevertheless if our form of episcopacy be of divine right, it doth not follow from thence that there is not salvation without it, or that a Church cannot consist without it. He is blessed who doth not see Churches consisting without it; he is hardhearted who denieth them salvation. We are none of those hardhearted persons, or put a great difference between these things. There may be something absent in the exterior regiment which is of divine right, and yet salvation to be had.' This mistake proceedeth from not distinguishing between the true nature and essence of a Church, which we do readily grant them, and the integrity or perfection of a Church, which we cannot grant them without swerving from the judgment of the Catholic Church." Ib. vol. ii. p. 614.

"But shall we then condemn those few of the reformed Churches whose ordinations always have been without bishops?

No, indeed, that must not be, they stand or fall to their own Master; and though I cannot justify their ordination, yet what degree their necessity is of, what their desire of episcopal ordinations may do for their personal excuse, and how far a good life, and a catholic belief, may lead a man in the way to heaven, (although the forms of external communion be not observed,) I cannot determine. For aught I know, their case is the same with that of the church of Pergamos, 'I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith; but I have a few things against thee:' and yet, of them, the want of canonical ordinations is a defect which, I trust, themselves desire to be remedied; but if it cannot be done, their sin is the less, but their misery the greater. I am sure I have said sooth, but whether or no it will be thought so, I cannot tell; and yet why it may not, I cannot guess, unless they only be impeccable, which I suppose will not so easily be thought of them, who themselves think that all the Church possibly may fail." Taylor's Works, vol. vii. p. 141.

Page 25, *line* 3.

Thus Chillingworth says, "It is not all one to forsake the errors of the Church, and to forsake the Church, or to forsake the Church in her error, and simply to forsake the Church, no more than it is for me to renounce my brother's or my friend's vices or errors, and to renounce my brother or my friend. The former, then, was done by Protestants, the latter was not done. Nay, not only not from the Catholic, but not so much as from the Roman did they separate *per omnia*, but only in those practices which they conceived superstitious or impious." Works, chap. iii. pag. 96.

"We confess with him (Luther) that in the Papacy are many good things which have come from them to us, but withal we say there are many bad; neither do we think ourselves bound in prudence either to reject the good with the bad, or to retain the bad with the good; but rather conceive it a high point of wisdom to separate between the precious and the vile, to sever the good from the bad, and to put the good in vessels to be kept, and to

cast the bad away, to try all things, and to hold that which is good." Ibid. page 275.

Page 25, *line* 24.

To the same effect Bishop Hall. "Judge what a shame it is to hear a Christian divine carelessly shaking off all arguments drawn from antiquity, countenance perpetual succession in and from apostolic Churches, unanimous consent, universal practice of the Church, immediate practice of all the Churches succeeding the Apostles, as either Popish or nothing; and all these are acknowledged for our grounds, and are not Popish." Bp. Hall's Works, vol. ix. pag. 526.

"Let not any adversary think to elude this testimony with the upbraiding to it the patronage of the Popish opinion concerning traditions; we have learned to hate these vanities, and yet to maintain our own truths without all fear of the patrocination of Popery. We deny not some traditions (however the word for want of distinguishing is, from their abuse, grown into an ill name) must have their place and use; and in vain should learned Chamier, Fulk, Whitaker, Perkins, Willet, and other controversers, labour in the rules of discerning true apostolical traditions from false and counterfeit, if all were such; and if those which are certainly true were not worthy of high honor and respect." Ibid. page 520.

I must add the opinion of a layman upon this question: "They think it," says Bacon, "the true touchstone to try what is good and evil by measuring what is more or less opposite to the institutions of the Church of Rome, be it ceremony, be it policy, or government; yea, be it other institutions of greater weight, that is even most perfect, which is removed most degrees from that Church, and that is even polluted and blemished, which participateth in any appearance with it. This is a subtle and dangerous conceit for man to entertain; apt to delude themselves, more apt to delude the people, and most apt of all to calumniate their adversaries. This surely, but that a notorious condemnation of that position was before our eyes, had long since brought us to the rebaptization of children baptized according to the pre-

tended Catholic religion ; for I see that which is a matter of much like reason, which is the re-ordaining of priests, is a matter already resolutely maintained. It is very meet that men beware how they be abused by this opinion, and that they know that it is a consideration of much greater wisdom and sobriety to be well advised, whether in general demolitions of the institutions of the Church of Rome, there were not, as men's actions are imperfect, some good purged with the bad, rather than to purge the Church, as they pretend, every day anew, which is the way to make a wound in the bowels, as is already begun." Of Church Controversies, Works, vol. ii. page 511. ed. 1803.

Mr. Fitzgerald has quoted Lord Bacon as maintaining, that no form of Church government was prescribed by Christ. I am sorry to be compelled to say, that Mr. Fitzgerald, in order to establish this point, has had recourse to a practice not unprecedented in controversy, but which I did not expect from him ; he has stopped where it was convenient for him to stop ; he has stopped when the next sentence explained Lord Bacon's meaning, and removed all possibility of misconception. Even in the quotation given there are words which roused my suspicion as to Bacon's opinion, "*the substance of doctrine is immutable, and so are the general rules of government.*" Lord Bacon does not, however, leave his meaning uncertain, "In these things, so as the general rules be observed, that Christ's flock be fed, that *there be a succession in bishops and ministers*, that there be a due and reverent use of the powers of the keys, that those that preach the gospel live of the gospel, that all things tend to edification, that all things be done in order and with decency, and the like ; the rest is left to the holy wisdom and special direction of the master builders and inferior builders in Christ's Church, as it is excellently alluded by that Father that noted that Christ's garment was without seam, and yet the Church's garment was of divers colours, and thereupon setteth down for a rule, *in veste varietas sit, scissura non sit.*" Of the Pacification of the Church. Ibid. page 530.

It appears then that Lord Bacon held the very opinion I have been advocating, that provided the ministry of the Church was continued as appointed by Christ, the discipline of the Church

was a matter left to the discretion of each national Church; that is, he held the doctrine of the Church of England in opposition to that of the Puritans.

I am sorry to say this is not the only place in which I have to complain of the unfairness of Mr. Fitzgerald's quotations. He says, "some of our greatest divines went a still more startling length, and seemed very ready to admit that Presbyterianism was the primitive form of Church government. See for instance Jewell's Defence of the Apology, p. 202, and Dr. Fulke, who passed in his time for a high churchman, in his Answer to the Rhemish Testament upon Tit. i. 8." Now as to Jewell, the passage about Priests and Bishops in page 202, does not at all prove the point. If it does, it certainly is extraordinary to bring forward Chrysostom as the advocate of a Presbyterian form of government. It must be acknowledged that Bishop Jewell does sometimes appear to speak slightingly of Apostolic succession, but on examination it will be found that his disregard was expressed only for a succession unaccompanied with right faith. That this is a right view of his sentiments one passage will be sufficient to prove. "Therefore the antient Father Irenæus giveth good counsel; 'Eis qui sunt in Ecclesia Presbyteria, obaudire oportet, qui successionem habent ab Apostolis, qui cum Episcopatus successione charisma veritatis certum secundum beneplacitum Patris accipiunt:' it becometh us to obey those Priests in the Church which have their succession from the Apostles, and together with the succession of their Bishoprics, according to the good will of God the Father, have received the undoubted gift of the truth." Defence of Apology, Part ii. chap. 5.

As to Fulke, the passage quoted only asserts what is the practice in our ordination service, that the Priests present lay on their hands along with the Bishop. But the line before his quotation says, "among whom (the clergy) for order and seemly government there was always one principal, to whom, by long use of the Church, the name of Bishop or Superintendent hath been applied, which roome Titus exercised in Crete, Timothy in Ephesus, and others in other places." And the line after his quotation, "which most ancient form of govern-

ment when Aerius would take away, it was noted among his other errors."

If Mr. Fitzgerald had been more careful to read the works of those who defended episcopacy, he would not have quoted Fulke, or Reynolds, or many others. These writers were quoted as opponents of episcopacy, in the old controversies on this subject, and Archbishop Bramhall is not very complimentary to the writers who have done so.—"I see it lately published to the world, in print, that Dr. Whitakers, Dr. Fulkes, and Dr. Reynolds were all oppugners of episcopacy. Perhaps of Popish episcopacy, that is, the abuse, not the thing; or of an absolute necessity, by divine right, of such and such an episcopacy, endowed with such and such degrees of power or pre-eminence, or of such an episcopacy as is held to differ from presbyterate, in the very power of the order; but surely not of episcopacy itself. I wonder at the impudence of the man. It is a bad cause which stands in need to be underpropped with such pious impious frauds, and is only fortified with hideous and palpable lies; if he fables in this, let him have the just reward of a liar, not to be trusted in other matters." The Serpent Salve, Works, vol. ii. page 596.

The passage quoted from Chillingworth does not prove any thing; indeed, Mr. Fitzgerald only puts it forward as probable. But the probability is not a little diminished by one of the preceding queries: "whether the power of consecrating and ordaining by imposition of hands may not reside in the Bishops, and be derived unto them, not from the King, but God?" In another place, he says of the Church of Rome, "and so we might receive from you lawful ordination and true Scriptures: though you were a false Church and receiving the Scriptures from you, (though not for you alone,) I hope you cannot hinder us, neither need we ask you leave to believe and obey them; and this, though you be a false Church, is enough to make us a true one." What Chillingworth denied, was a *succession of men that held with us in all points;* "it is a thing," says he, "which we need not, and you have as little as we." Page 270.

That Chillingworth held the apostolical institution of episcopacy, there can be no doubt. He concludes his argument upon

the subject, thus—"Episcopal government is acknowledged to have been universally received in the Church, presently after the Apostles' times. Between the Apostles' times, and this presently after, there was not time enough for, nor possibility of so great an alteration, and therefore there was no such alteration as is pretended; and therefore, episcopacy being confessed to be so antient and Catholick, must be granted also to be Apostolick. *Quod erat demonstrandum.*" Page 300.

How Bishop Andrews could have been quoted as maintaining the original residence of all spiritual authority in the body corporate of the Church, I cannot understand. In his Sermon on Acts ii. 42. "Touching the frame of which government many imaginations have lately been bred, in these our daies specially. At the writing of this verse it is certain that the government of Christian people consisted in two degrees only, (of both which our Saviour Christ himself was the author,) 1 of the twelve, 2 of the seventy: both which were over the people in things pertaining to God. These two were one superior to another and not equal: and that the Apostles established an equality in the clergy is (I take it) an imagination; of these two orders the Apostles have ever been reckoned the superior to the other, till our times. Now in the place of the twelve succeeded bishops, and in the place of the seventy presbyterie priests or ministers, and that by the judgment of Irenæus, who lived immediately upon the Apostles age, of Tertullian, of St. Augustine; and this, till of late, was thought the forme of that fellowship, and never other imagined." See also his Sermon on John, xx. 22.

But we are told that even the University of Oxford, in the formal judgment upon the solemn league and covenant, declines absolutely determining upon the strict *jus divinum episcopatus.* The University of Oxford did express a sort of doubt as to the use of the word *jus divinum*, but a doubt which will not much serve the opponents of apostolical succession. Their doubt was merely as to the strict propriety of giving that name to an institution formed by the Apostles under the direction of Christ. "Concerning which government we think we have reason to be-

lieve that it is (if not *jure divino* in the strictest sense, that is to say, expressly commanded by God in his Word, yet) of apostolical institution; that is to say, was established in the Churches by the Apostles, according to the mind and after the example of their master Jesus Christ, and that by virtue of their ordinary power and authority derived from him, as deputed by him governors of the Church; or at least that episcopal aristocracy hath a fairer pretension, and may lay a juster title and claim to a divine institution than any of the other forms of Church government can do, viz.: that of the Papal monarchy, that of the Presbyterian democracy, and that of the Independent, by particular congregations of gathered Churches."

THE END.

FAITH ON THE EARTH.

A SERMON,

PREACHED IN THE

PARISH CHURCH OF ASHBY-DE-LA-ZOUCH,

ON SUNDAY, DECEMBER 23rd, 1838,

BEING THE LAST SUNDAY IN ADVENT.

BY T. FELL, M. A.

CURATE.

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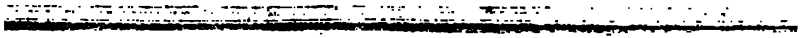
M.DCCC.XXXIX.



A SERMON.

LUKE XVIII. 8.

When the Son of Man cometh shall he find faith on the earth?

A FITTER time for asking this question we cannot have than the present, when we are closing the last Sunday of the Advent season; any time however, is a fit time to ask it, at least as respects ourselves individually, for the next hour for anything we know, may be the Lord's Advent to any one of us. You will find the words at the conclusion of our Lord's Parable of the Importunate Widow, wherein he represents an ungodly partial judge overcome by the unwearied appeal of a poor widow, and resolving to do her that justice to get rid of her importunity, which neither a fear of God or regard for man, that is, neither religion or uprightness, could constrain him to render to her before. And then argues our Lord, if it be so that for very weariness, a hard-hearted godless magistrate at last grants his suitor's request, shall not God avenge his own elect which cry day and night unto him, though he bear long with them? that is, shall not God, who is all holy and just and merciful, receive and answer the prayers of his children which go up before him in their troubles and adversities, though he seemed for a length of time to overlook them. *I tell you,* says the Son of God on his own conclusive authority, *I tell you that he will avenge them,* that is, hear and deliver them, *and that speedily.* Nevertheless, for all this revelation of his justice and mercy,—for all this contrast between the Father who

is in heaven, and the unrighteous earthly judge I have told you of,—for all my express declaration that God's elect ones are heard and shall in the end be answered, by deliverance from their afflictions, by triumph over their enemies, by entrance into their own promised, purchased inheritance,—nevertheless for all this will men so act as though they believed it? will they who hear of God and his grace and his righteousness, be urgent with him in their prayers? will they be besetting the mercy-seat with daily and unwearied importunities for years if needs be, if for years they get no answer to their cry? will they be returning, as it were, to the assault as though conscious that heaven must be won at last by such holy violence? will it be so practically, habitually, universally, in the successive ages of christianity? will it be so when with lightning speed the judgment shall burst upon the astonished world? *When the Son of Man cometh shall he find faith upon the earth?*

It is my purpose, brethren, and may God's Holy Spirit aid both you and me as though this were, what it may be, the last word between us e're that awful day; it is my purpose to apply this enquiry to our own times generally, to our own kingdom, to our own households, and lastly, if I can—for I know this is a harder matter, but yet God can enable me—lastly, I say, to our own hearts. And I shall apply it at large as it stands in the words of the text with respect to faith generally and not limited as to the exercise of prayer, for this is only one out of many proofs of faith's vitality.

But first, I would premise a few words on the subject of our Lord's coming, that you may see the question is an urgent one to every soul that hath ears to hear. For on this subject, as on many others, errors are entertained of two opposite extremes: first, that of those who venture to give particular predictions thereon; and, secondly, that of others who overlook it entirely. Now, *of that day and that hour knoweth no man, no, not the Son himself*, saith our blessed Lord, *but the Father only*, and therefore gave he this perpetual watchword to his church to

the end of time: *What I say unto you, I say unto all, Watch.* Yet there have been and are men, who in misguided zeal, it appears to me, have ventured practically to my view to gainsay this declaration by interpreting the dark sayings, and lifting up with an over-venturous hand the mystic veil of prophecy, even to the proclaiming of the time, yes, and all but the very year, of the end of all things; men who are prying, I believe, unbidden, and I fear presumptuously, into the hidden things of the Lord our God, as though they would fetch forth materials from the depth of his secrecies, and master by mortal efforts the mysteries of the world to come, and all to build up for themselves, as it were, a monument of untempered mortar; a system of prophetic declarations, explained, and arranged, and accommodated by their own ingenuity,—God's predictions unequally annexed by man's interpretations, which some of them have in their own brief lifetime beheld falsified and crumbling to the dust. Such, brethren, in spite of the Son of Man's own testimony there are and have been, and you may meet with them or their writings, and as penetration into futurity is a fond and seductive thing to our weakness, you may be tempted to give ear to their curious surmises, I would however warn you to build nothing thereupon, or rather to leave them for things more profitable to godliness, viz. those *that are revealed and belong to us and our children;* for surely it cannot be God's will to make these men prophets through their much learning above the lowly and prayerful readers of his word and expectants of his kingdom, whenever it may come; surely he cannot will that any man should know when and in what direction the lightning flash shall cross the heavens, for such will the coming of the Son of Man be. No—brethren, but rather do we behold therein a work at least of inutility, an effort to be wise above what is written, as powerless as though one would raise a feather from the earth to trace characters on the firmament of heaven; and rather do we read what seems to us an actual prohibition of such unhallowed curiosity, yea, a rebuke and an overthrow to the vanity of these rash conjec-

turings in the words of the Lord himself, spoken but the moment e're he left the earth: *It is not for you to know the times and the seasons which the Father has put in his own power.*

The coming then of the Lord to judgment will be an event sudden and unexpected, as much so as if it were on the morrow, in such an hour as men think not—so that it is vanity in us at the least to be building up our systems of the world's future history, and foretelling what never can be known till it comes, the time of Christ's second Advent. Neither whilst we avoid this error and refrain from presumptuous prophecyings, are we to depart into the extreme of those who in the spirit of the scoffers the Apostle speaks of, are saying, *Where is the promise of his coming?* and arguing from the present order and stability of creation, that there is no reasonable prospect of this great and solemn event: for again we must remember, *we know not the hour*, but we do know its character, that it will be one of security, when the great part of mankind shall be wrapped in deep lethargy and forgetfulness; when nature, perchance, may be all loveliness around them, the sun shining in his brightness, and the heavens unshadowed by a passing cloud; when the husbandman will be speculating on his crops, the merchant in his counting-house, the tradesman at his market, the sons of pleasure at their merry-makings, the bridegroom going forth from his chamber, and the bride arrayed in her nuptial attire;—in such an hour as this of inexpectancy and light-heartedness and anticipated joys, in a moment shall be seen and heard the lightning and the thunder clap, the musterings of vengeance in the heavens above, and the throes of dissolution in the earth beneath—and God's mighty angel shall proclaim time no more, and herald in the judgment scene. It will be but a moment—the twinkling of an eye—and what hinders that that moment be the very next? what! e're the eye has time again to twinkle, that the trumpet summons salute our ear, and startle our sluggish souls with astonishment, perchance with dread? There is nothing in reason or revelation to hinder this—the latter has both

warranty and warning that so the end will be. Watch then, for God hath told you. But, if it be not so e're the morrow or the next day, or one year, or two, or a thousand, which in God's sight is but a day; if it be not so to the world universal, why, brethren, should not the Lord's Advent be a special one as midway and momentary and startling to any one of you? You have the morrow's employment marked out of pleasure or of profit, what, if you never put your hand to it; what, if now God's eye be on you marked as the first to fall of this congregation, and the word be on his lip—this night; will not this be the Lord's Advent to you? What can you do when the body is with the dust, and the spirit before God? What difference will it make whether living on earth or sleeping in the grave you hear the trumpet note? None, for at what moment the earth shall present her quick, at the same she shall restore her dead. Remember this, that just such as your soul is now should God summon it to death, just such it will be when he summons it to judgment: the grave has no charm, no purifying change, no mysterious transformation, no process of oblivion, that you should go into it an unrepentent sinner, and come out of it a glorified saint: *there is no work, nor device, nor knowledge, nor wisdom in the grave.* The sun may go down in clouds and rise in brightness, but you, if you go down in sin from this world, must rise to everlasting destruction in the world to come. So remember, as the morrow may see the mourners about the street for you, this hour or this night may be to you the Lord's Advent.

You are coming to the year's end, look around you here, or look around your household, and can you think of none to whom the Lord's Advent is come since its commencement? And who are you that e're another year the brethren should not look around and think the same of you? What are you better, or wiser, or stronger, or more secure in any way than they were a year ago. Oh! what are you but a trifler with mercies and warnings and experiences, if when I tell you of the Son of Man's coming, you reflect not that though he may not come to

all present in his Advent, the last and the universal, possibly enough, aye, probably enough, he may come in his Advent especial and distinctive to summon you?

And now, for I have delayed on this point beyond my intention, now that I trust some of you at least may be more deeply awakened to your own personal interest in the enquiry of the text, I will proceed to its application as I have already pointed out.

The question is, When the Lord cometh will he find faith upon the earth? Now *our* concern in this matter is not with futurity, but the present time. If the Lord came to-morrow would he find faith upon earth? and looking to the nations of the habitable globe, brethren, he would find but little more than one quarter professing it; he would find nearly one half of them ignorant of the very name of God. Yes, though for 1800 years the gospel has been preaching, above two-thirds of the earth's inhabitants are in utter ignorance of the Lord that died for them, and nearly one-half of the God who gave them life. How comes this? Partly because many nations are fallen from the faith; the gospel has been preached to them for a witness, has been professed—yes, look on Asia, and you will remember that it once flourished—but they grew first liberal, as the term is, and then lukewarm, then careless, then hardened, and at last the Lord took away the candlestick from them. Partly too because through the poverty, not of means but of faith in those who know the name of Christ, they have neglected to send forth that gospel to the others. I know that the time of the end shall not be till the gospel has been preached as a witness to all nations. But I know not so certainly that at this moment it hath not been already so preached as to fulfil that word, and therefore I know not but the time of the end may be even now. But how so, you will ask, when it is notorious that there are millions upon millions who have never heard the name of Christ? What of that! Does the scripture say that every individual soul must hear it, that all nations must be converted to it? or does it tell us that it shall be

preached to each nation for a testimony—for a testimony, mind—a witness that that land has heard of God's gracious message: and know we not both from revelation and experience that the fate of the children may be involved in their father's doings, and that if the ancestors of a people have rejected the tidings of salvation offered, they may leave the heritage of wrath for its rejection—a mitigated wrath we would trust, but still wrath—for the invitation slighted, to their latest posterity? If in earlier days a messenger of Christ's has gone through any land, and brought to it the glad tidings of Christ's Kingdom; if pointing for evidence to the visible works of creation he has proclaimed the unknown God who made them all; or appealing to the inner man and his consciousness of guilt he has told of a Redeemer who died for them all—what, if that generation have refused the messenger and set at nought his tidings, and clung still to their dark idolatries, and God choose not to be long-suffering to that nation, and entreat them again in a later age by the voice of another Ambassador, has it not been fulfilled that in that land the gospel has been preached, and will not God, though it be numbered in the judgment with the unconverted, be *justified in his saying and clear when he is judged?* And thus, though faith be not found even professed but in about one third part of the earth, yet the testimony of God has gone forth to a far larger portion of its territories; even in the first ages of the gospel, kingdoms that are now in heathen darkness heard the warnings of the messengers of peace, and the light of christian churches illuminated many a land whereon the darkness has now deeply settled again.

We may look, I say, on many a spot which the ignorance of mahometan superstition, or the barbarities of heathenism are defiling, and behold it a spot not where Christ's name has been unheard, but where his faith hath been once and perished; and if those people now are ignorant of the Lord who bought them, their forefathers were not ignorant but have let go the faith once delivered, and if the Lord when he cometh find it not, the reason to be rendered is this, *that the Fathers have*

eaten sour grapes and the childrens teeth are set on edge. But it is a lamentable thing to reflect on that nearly three-fourths of the earth is yet unchristianized, that when the Lord of all in his infinite mercy sent an embassy of peace to his apostate creatures, and not willing that they should die for their iniquties, but be reconciled to his favour, gave his only Son to die for them; oh! it is a lamentable thing that when the greatness of such love was revealed, and the messengers thereof were sent abroad to proclaim and confirm it with miracles, and nation was commanded to teach nation till the uttermost of the revolted provinces had heard the wondrous grace; yet the coldness and the lethargy and the darkness of the sons of men, has so fatally prevailed that tidings which might e're now have waked the world to extasy are forgotten in lands which knew them once and exhibited so feebly to their fellows by the lands that know them now, that near 2000 years are past and three-fourths of the world is yet unchristianized. Oh! the blindness and the selfishness and the barbarity of men, that when God hath put into their hands the lamp of salvation, they will not lift it up to their brethren who are dying in the darkness of sin; that when he hath given them a Name whereby millions of the lost might be rescued to glory, they will not pass it on from shore to shore.

But, brethren, this reminds us that a something must be wanting where professedly and to our view faith is to be found. We will contract then the circle of our enquiry, and passing from the earth which gives a melancholy negative to our question, we will propose it of the favoured part therefore and ask, Would the Son of Man coming in this day find faith in the christian world? Certainly he would not find one faith, and scarcely one Lord confessed, and one Baptism. But touching the essentials of salvation, the faith once delivered to the saints, would he find that? Alas, no—for there are Socinians who deny the Lord that bought them to be the eternal Son of God, and a far greater multitude than they, the apostate church of Rome, which deny the all and the sole efficiency

of Christ Jesus to redeem, put human works in the place of his atoning blood and teach men a partial salvation by them. *Search the scriptures,* saith God: unpermitted by us, say they, search them not. *Thou shalt not make a graven image, or bow down or worship it,* saith God, with a lower kind of reverence you may and you ought, say they. *When you have done all things say we are unprofitable servants,* saith God: you may have justifying merits of your own to bestow on others too, say they. *None can by any means redeem his brother, or give to God a ransom for him,* saith God: the saints whom we invoke can deliver by their prayers and their imputed piety, say they. *There is one only mediator between God and man,* saith the the scripture: there are hundreds, saith this apostate church. But enough—you will see the Son of Man would not find faith here in this mystery of iniquity, though a christian superscription be upon it; no, nor in the end will he find it; for let liberalizing schismatics and traitorous churchmen say what they may, so evident and so indelible is the brand of her apostacy, like the mark of Cain wherever she walks the earth, that verily we are all but assured that this idolatrous church in her head doth exhibit no other than the very *man of sin, the son of perdition, the wicked one whom the Lord shall consume with the breath of his mouth and destroy with the brightness of his coming.*

But setting aside these we will come to a narrower limit yet, and of that portion of the christian world who profess a pure faith, that delivered once to the saints, we will still enquire, Would the Lord find faith amongst them: and not to touch on other kingdoms of orthodox christianity, let us come directly to our own and ask, Would he at this moment find faith in this Protestant land? Certainly in profession he would: he would behold here a church of which we scruple not to say that its doctrines are the most scriptural, its worship the most pure, its ordinances the most apostolic, of any in the known world. It has Christ and him crucified for its corner stone, and whether it be faith or whether it be works, upon each and

every part of its superstructure is inscribed, *Behold the Lamb of God.* Go where you will in the range of the Reformation, or search where you please in the records of primitive Christianity, and you will not find a church whose articles of faith contain a closer and more faithful condensation of God's word, than those of our own, nor a liturgy or form of prayer, so spiritual and yet so practical, so wisely observant of that tone with which a sinner should ever approach his God; reverence without superstition, and warmth of devotion without the wildness of fanaticism.

Well then, you will say, The lord would find faith here; he would look upon our church reflecting him from first to last, and the faithfulness thereof would be well-pleasing in his sight! But stay, for the question rests not here. A holy profession is one thing, and a holy and a correspondent principle another. The voice of the church may be speaking in one tone, and the voice of the nation in another and perhaps a contrary. The piety of our martyred forefathers may yet be breathing in the articles and ordinances of our faith, but, brethren, is it utterly impossible that the acts of a later age may brand us as a people *faithless,* a cold, lukewarm, degenerate posterity, unsanctified by the holy influence, nay, and careless of the holy tenure of that precious heritage which they bought at such a price, and bequeathed as such a source of blessedness to us? Our church may be, it is reflecting Christ; but would the Son of Man find this nation reflecting him? would he find faith not preached in our Pulpits, not talked of in our religious meetings, not written in our Prayer Books, not testified by our multitude of Bibles; but faith operative in the kingdom's character at home and abroad; faith adorned upon our Throne by righteousness; faith exemplified in our Court by purity; faith acknowledged in our Parliament by honor to the name and the cause of God; faith pervading the assemblies of our citizens, by a zeal for the glory of his kingdom. What, brethren, saith the voice at home to this question? Think of our Sabbaths, how they are kept—think of our Protestant character, how the

heads of our nation are prizing and preserving that—think of our established church, and how they guard its welfare—think of God's word, and what an effect that has upon them—think of men of piety, how they are advanced—think of the abominations of popery, and how they are opposed—think of heresy and schism, and the discountenance they meet with—think of open ungodliness, and how that is abased from honour—think of duelling, that is, murder on system, and how that is punished by the laws, or the perpetrator shunned by society. Lastly, contrast the sum expended on christian missions for God's glory, and that on ardent spirits for man's bestial degradation.

Think upon these things, all of easy observation, and say, are you satisfied with the answer of the voice at home—or, if it please you, look abroad and see how the faith of our holy church is reflected in our actions there. Thank God there is one point of bright reflection, slavery no longer pollutes British soil. Oh! that the freedom of the souls of men were as precious in our eyes, and as zealously aimed at as the freedom of their bodies. But do the nations of the earth know as much of our christianity as our commerce? Are we publicly, nationally concerned, to send the gospel to them? Are we careful to provide the means of grace from the kingdom's treasury for the people of our foreign colonies? We appoint them magistrates to preserve their peace, we send them soldiers to defend their property; but do we from the same source send them ministers of Christ and Bibles, and build them churches as a proof of our faith professed that we care for their souls? Again, are we at war with idolatry to exterminate it; cautious against a false christianity to guard against it, wherever the authority of Protestant England is recognized? What saith North America, what saith India? Do they witness that hand in hand with Britain's conquests is first manifested a zeal for the establishment of Britain's faith? Is the voice from our territories abroad satisfactory?

Think you then, on the whole, that were this the Lord's second Advent throughly to purge his floor, he would find us

a nation acknowleding ourselves by our acts to be the stewards of the influence and the wealth he has given us; a people preserved as we have been, and blessed to make known his gospel and set forth his glory in the earth. Think you, in a word, he would find Faith the character of this kingdom? I, brethren, think not, and perhaps there may be some who will agree with me and lament it.

Come, then, let us contract the circle yet narrower, and perhaps you may discern in the elements of our population some source of the evil that infects the whole. We will divide it into families and then ask the question as of each severally, Would the Lord find faith in your household. We read of several of the disciples of old time that they believed, feared, and served God with their whole house. Is this a picture of what your family is, or what you are striving to make it? Doubtless in the case of these faithful ones, their brotherhood in Christ Jesus would be the first consideration, the welfare of each other's souls their first object, and then the same for the poor ignorant ones around them, or in distant lands, promoted by their mutual efforts. Is such the high, and the holier than mere natural relationship or earthly fellowship, that is entertained in the household to which you belong? If so, then the day never passess without the solemn assemblage of every member of it to the morning and the evening sacrifice of Prayer. This is an indispensible mark. I am bold to say, that in the family where this is neglected, there, as a family, faith cannot be found. People cannot be under one roof from day to day, and regard each other as looking *to be numbered with God's saints in glory everlasting*, without joining in this eminently saintly work now. The children of that household too are early taught, and before all other knowledge, the name and the fear of God their maker, the love of Christ their Redeemer; and that not by word only as a task to be learned, but by the practice and conversation of those around them as truths to be treasured in the heart as well as the memory, and evinced in their daily lives as well as repeated in their

daily lessons. The heads of that household too are jealous for their christain profession, that it be not dishonoured by any member with whom they have authority, be the intimacy of relationship or the value of their services what it may, and they will not scruple if needs be to do violence to the one, or sacrifice the other, rather than give countenance to ungodliness. God's holy day will be hallowed in that family, publicly by each one being found in the Lord's house, and privately, by a cessation from all unnecessary labor, and an air of seriousness befitting holy thoughts. God too will not be absent from their mirth, the thought of his presence will never throw a damp on the amusements of their lighter hours, or interrupt the joyful flow of their festive socialities. Innocence will be the character of their pleasures, and the voice and presence of God is there only terrible where guilt is.

But, brethren, I need not proceed further, but will ask each of you, Is such or such like the household of which you are one? Is it consecrated by the prayer meeting? Is it a house in which the word of God is read? Is it the abode of domestic peace and harmony? Do hallowed sabbaths, christian conversation, and innocent recreations mark it with the fear of God? or is it otherwise, a prayerless house, a house of worldliness, avarice, selfishness, dissensions, luxuries, and carnal revelry? A house where life's vanities constitute its amusements; where *the harp, and the viol, and the tabret and the wine are in their feasts, but they regard not the work of the Lord neither consider the operation of his hands.* Answer this question for yourselves each one of you, for of course I cannot, and judge what the Lord's visitation upon your household would be, the severing of a holy or a worldly family, a cause of consternation or a cause of joy. Would he find your loins girded, and your lamps burning together as watchful ones, or dim or expired as in a house of carnal slumberers? Would he find an empty profession, or would he find a lively faith?

But lastly, brethren, for it may be that you have too little satisfaction in the answer you must give to this question, but

excuse yourself with the reflection that the fault of a vain, worldly, godless household, lies not in you—lastly, then, I will shape the question so that neither as a citizen of this kingdom, or a member of any family, you can escape it and be deceived. How is it with yourself, your own soul, the world of your own affections, the household of your own heart—for this is the great point for you to weigh after all: for though your whole family, your whole country, the whole earth be found godless, if you only, like Noah, are found faithful in your generation, their concentrated iniquity and their sweeping destruction will not for a moment affect you; you shall stand unharmed, the only saved one, though they all perish around you. Would then the Son of Man, if his Advent were to-morrow, find faith in you. First of all, would he find good works? for without them he will find no faith. Would he find the outer man walking in holiness? for without it he will never find the inner man renewed by grace. Here make the first enquiry. *Faith is the substance of things hoped for, the evidence of things not seen:* are you living like a man who is an heir of immortality, with an eye to these things hoped for and unseen, for eternity rather than for time? You call Christ your Lord and master: if you have faith in him you will be like him and obedient to his commands; are you then endeavouring to imitate his example in yourself and towards others too? I have not time now to turn you to every act of your outer life, but this day reminds me of one which I would propose as a specimen whereby to judge of all the rest. You are invited on the approaching solemnity of your Lord's nativity to draw near to his table with true repentance and lively faith to eat his body and to drink his blood spiritually; you have often been invited before, were you found there on other occasions, or are you purposing to attend there on this? If neither, you need not go on to any further enquiry—this first one is quite enough; it convicts you of manifest disobedience, both already committed, and what is worse, purposed to be committed again: go your way if it be so, but go with this sad certainty, that the Lord has neither

yet found, or is finding now this moment that faith which he looks for in you, and should now be the time of his Advent to you, you must risk your standing before his judgment-seat without it. Oh! may he in mercy delay that day for your sake, that you may not be the subject of so perilous an appearance, with this act of disobedience to his command, this proof of your deadness to his dying love, so fresh upon his record against you.

But you tell me it is through fear—fear that you are not good enough. Are you invited because you are good enough? Are you to tell the Lord in that ordinance that you are good enough? No; for it is that whereby the repentant sinner is to be made better. So say no more of this fear, for it is just as vain a plea as if the sick man should send away his physician and refuse his medicine, and give as a reason, that he was not well enough to take it. Neither say it is fear on any other ground; for then fear is only another name for sin yet loved, or for unbelief in the Lord's promise. Go offer this plea to God in your solitude: first, tell him you are sorry for your sins—which I presume you are, if you are not hardened utterly—and you are longing for their forgiveness; then hear Jesus inviting, *Come unto me all ye that are weary and heavy laden, and I will refresh you:*—answer him that you are afraid, and you tell him that you disbelieve him. Or you are eager to forsake your sins, but apprehensive of a relapse; hear then his word, *My grace is sufficient for thee:*—answer him after this, "I am afraid," and you tell him you distrust his spirit's sanctifying influence in that means of grace. So that very plea, however humble and self-abasing, and even amiable, it may sound to man, hath its root in unbelief. Persist in it and I must remind you of your peril—the Son of Man findeth not his faith in you.

But you are one, perhaps, who are minded to come, a person regular in your attendance here on the Lord's day, a man of uprightness, honesty, kindness, charity—in a word, *of good report:* dare I to question, with all these good works to testify, but the Lord is finding faith in you? I do it not

suspiciously, my brethren, but yet as these things may be, and yet faith possibly may not be, I must venture on a few enquiries, to see if all this obedience cometh of faith indeed.

Were you then at this holy ordinance the last time you were invited? Perhaps not: were you the time before, or the preceding? When, then, was the last occasion? Perhaps on the last Church Festival. Perhaps you attend, and have attended for years (for I know such custom is) three or four times, the same three or four as regularly as the days have returned. Is it so? Then forgive me, but I must tell you, that I suspect in such a fixed and measured attendance, there very likely may be no faith at all. Do not be indignant, but stay yet a moment whilst, as the question is of faith and not of works, I propose to you a test. You come here sabbath after sabbath to confess yourselves miserable offenders, and sue for pardon and the renewing of your hearts; and here month after month you are invited to a more solemn appeal for pardon in the Sacrament of the Lord's Supper, and the promise is, that eating and drinking there in remembrance of Christ's dying love, your souls will be strengthened and renewed by that means of grace. And yet you only come on two or three especial days. You complain of a continual sickness, and yet only take the offered medicine three times a year; and that, not as the soul's state may require, not when you feel most consciousness of sin and the assaults of temptation strongest, but when the marked days of your last year's communications return. How comes this? Are you more penitent, or need more grace at Christmas, and Easter, and Whitsuntide, and Trinity Sunday, than any other time?

Brethren, the subject would be ridiculous if it were not too solemn. There must be, I fear, very much of rote and formality in such devotion, that is guided by the calendar rather than by the heart. Oh! can it be love that is only kindled at these stated periods, and remains unmoved at other times, when the same table of the Lord is spread, and the same blessed emblems presented—memorials of his body broken and *blood* shed? or does it not give cause for suspicion, that you

come there hoping to satisfy God rather than longing to be satisfied yourselves; that you look on it as a duty only, a something that you ought to do; or as a necessity, a something that must be done, rather than as a privilege and a joy which your own souls desire to partake in; that it is not love for the heavenly feast that detains you, but a fear of provoking God if you always stay away? Christ, in that holy ordinance, invites you as the heavenly physician—you will not say you do not need him as such *continually;* and yet what would you think of a sick man, if complaining of his illness and offered medicine, he should turn to consult his almanack to see if he took it the same time last year? I leave you to apply your own answer; but for myself again testify, that I fear the Son of Man does not find the faith he looks for, in these limited and calculated attendances.

And so I would warn you,—it *may* be in your other apparently good works, they *may* come of form and custom, with a view only to man's approval, or perhaps a cautious dread of incurring God's wrath; they *may* be done through a spirit of bondage and not of adoption—through fear only, and not through love: and then, forasmuch as faith ever worketh by love and love is the fulfilling of the law, there being no love neither is there faith, neither *such* obedience as the Lord requires at your hands.—Enquire of yourselves, brethren, I entreat you, touching these matters, and search yourselves beyond the outer man; remembering God demands *truth in the inward parts,* that is, heart-service, and finds faith only in that.

May his Holy Spirit assist you in this search, that you may not be deceived with a form of godliness, whilst denying the power; but that your outward obedience to God's laws may be the index of your inward affection to his holy will, that so the Son of Man when he cometh may, at the least, find faith in you.

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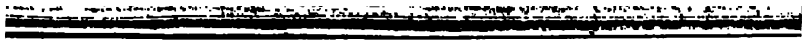

A

SERMON,

TO THE WORKING CLASSES,

PREACHED IN

Saint Paul's Church, Newport,

On SUNDAY EVENING, APRIL 21, 1839,

BY THE REV. JAMES FRANCIS,

MINISTER OF ST. PAUL'S.

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TO THE CHURCHWARDENS AND CONGREGATION OF ST. PAUL'S CHURCH, NEWPORT.

My Dear Friends,

The following Sermon was composed in the hope that it might lead the Working Classes of this town generally, and especially those of my own congregation, to ponder seriously upon the evil courses into which wicked and designing men are hurrying them.

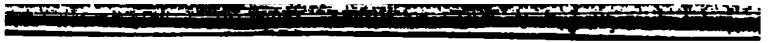
Although the Sermon was written with no view to publication, I cannot hesitate to accede to the request you have conveyed to me,—that I would commit it to the press; trusting that it may please God to make it more extensively useful to that class for whose benefit it was composed.

In dedicating it to you, I beg to state that your favourable opinion has given it a value which to me it could never otherwise have possessed; and with earnest prayers to God for your present and eternal welfare, permit me to subscribe myself with great respect

Your faithful Friend and Pastor,

JAMES FRANCIS.

Newport, April 26th, 1839.



SERMON.

JEREMIAH ii. 13.

My People have committed two evils. They have forsaken me, the fountain of living waters, and have hewed them out cisterns,—broken cisterns, that can hold no water.

In reading the Old Testament Scriptures, no one can fail to remark, how prone the Jews were to Idolatry. After Jehovah had by a mighty hand, and a stretched out arm, delivered them from the oppression of Egypt, we find them quickly forgetting the wonders he had wrought for them, and in open violation of his express command, making a molten calf, and falling down before the work of their own hands. In the subsequent periods of their History, when they were in

ral respects here enumerated; still we must concede the fact that we have forsaken him. The general dis regard to God is too deplorably evident to afford any just ground to question the truth of this statement. That our hearts are not set upon God, as the object of our highest affections, is but too obvious, from the general inattention to his worship,—from the habitual neglect of his ordinances,—from the prevalent indifference to secure his favour,—from the carelessness about his commandments,—from the inattention to his promises which are constantly exhibited; to say nothing of the awful desecration of his Sabbaths, the profanation of his Holy Name, and the impious and avowed contempt of his authority, with which every Christian has his feelings perpetually shocked. Too truly may it indeed be said of us, "*They have departed from me,*" for all we like sheep have gone astray; and the language of our conduct, perhaps of the lips of some of us has been, We are our own. Who is Lord over us? We know not the Lord, neither will we hearken unto his voice.

But the text speaks more particularly of our departure from God *as our Benefactor.* "They have forsaken me, *the Fountain of Living Waters.*" In this expression, the benefits which we derive from God are beautifully and strikingly exhibited. Even with us, where showers are abundant, and where drought is seldom or never

severely experienced, the perennial fountain is not merely an object beautiful to the sight, but of the utmost consequence to our health and comfort. In the sultry months of some of our summers, we have experienced how delightful and refreshing it is to drink the cool waters of the never-failing fountain. We can however form but a very inadequate conception of the value which the Inhabitants of Judea, and the neighbouring countries attach to such fountains. With them during the summer months most of their wells fail, and their brooks and streams are dried up. This circumstance must necessarily occasion great inconvenience, and in many cases very severe suffering; and if there were not here and there *Fountains of Living Waters*, the whole population would perish; and the land be left desolate, without Inhabitant. We need not wonder therefore, that the finding of such wells is so particularly recorded in the Scriptures, or, that in the figurative language of those countries they should be employed to denote the greatest blessings. When God therefore is described as a Fountain of Living Waters, we are reminded, that he is the author of all good. That *every 'good and perfect gift cometh down from the Father of Lights.*" That he is the source of all comfort, and of every blessing. And such indeed God has been found to be, in every age, by all those who cleave to him. "They cast their care upon him, knowing that

he careth for them" they look to him in the hour of distress, and they find him "a very present help in time of trouble" "He lifts up the light of his countenance upon them, and give them peace" throughout their Pilgrimage his goodness and his mercy follow them "he maketh them to lie down in green pastures, he leadeth them beside the still waters—when they pass through the Valley of the Shadow of Death, they fear no evil, for he is with them: His Rod and his Staff they comfort them" and after Death they shall hunger no more, neither thirst any more, neither shall the sun light on them, or any heat; for the Lamb which is in the midst of the thrones shall feed them, and shall lead them into Living Fountains of Waters, and God shall wipe away all tears from their eyes." all this,—yea, and more than heart can conceive, is God to such as love him and keep his commandments; still do we say unto him, "depart from us, for we will not the "knowledge of thy ways."

But there is a second evil spoken of in the text with which also we are justly chargeable; we have not merely forsaken the fountain of living waters, but we have hewed ourselves out cisterns, broken cisterns that can hold no water,—in other words, *we have ceased to seek our happiness in God, and are endeavouring to find it in the creature.* The human mind naturally

desires happiness, and if we refuse to seek it in God, and heavenly pursuits, we shall endeavour to find it in created good. And that we do strive to find happiness and satisfaction in the latter is a fact which no one will dispute. Have we not all been diligently seeking to attain some earthly object, with the confident expectation, that when we had attained it we should be happy? and what are the objects for which we see our race almost universally struggling in the present day? are they not things that are earthly and perishing? do we not see some earnestly striving to obtain possession of situations that are esteemed honourable, and others endeavouring with equal earnestness to retain them? do we not find some who spend their days and their nights in search of knowledge and intellectual improvement, and others who are eagerly pursuing what are called the pleasures of life; and others again who are wholly intent on the acquisition of wealth? This is what we daily see going on around us, and thus it is that they who have forsaken God, the fountain of living waters, are endeavouring to hew out for themselves cisterns from which they may draw the waters of happiness. The evils, therefore with which the text charges us are our departure from God, and our attachment to the creature, and the next particular to which it directs our attention is the *exceeding sinfulness* of our conduct in so doing.

I am aware that the world thinks but little of such matters, and regards them as scarcely partaking of the nature of sin. Crimes of a daring character, and offences which produce immediate injury to society, they are disposed to regard as sins, but to forget God, or to make his service a secondary consideration, and to give themselves up to the pursuit of the advantages of this life, — if they can be brought to consider these things in the light of sin at all, they will persist in viewing them as sins of a venial character. But those persons who treat such matters thus lightly, should know, that our disregard of God, and our preference of the creature is the source of all transgression. The greatest crimes are committed because men love not God, and because they imagine that the things of this world are more entitled to their regard. Men, when they have no reverence for God, and expect no blessing from his service, but believe that the only good to be found is in the things of time, are prepared for the commission of the greatest enormities. Accordingly, St. Paul, when speaking of the awful sins of the heathen world, traces them up to this as their source. "*They changed the* "*truth of God into a lie, and worshipped and served* "*the creature more than the Creator*" "*And for* "*this cause*" he adds, "*God gave them up to vile af-* "*fections,*" and to all the abominable iniquities prac-

tised by them. The text too, is introduced by the Prophet, with this striking apostrophe. "*Be astonished, O ye heavens, at this, and be horribly afraid, be very desolate, saith the Lord, for my people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns,—broken cisterns*" And judge you, brethren if this be not a very aggravated offence. If God made us for himself,—if we all live, move, and have our being in him,—if he opens his hand and supplies us daily with plentiousness,—and if when we had forfeited his favour, he reconciled us to himself by the death of his Son, is it a light matter to treat him with indifference? but if this be not a light matter, must it not be fearful impiety to rebel against him, and to take part with his enemies? for "*Friendship with the world is enmity against God.*" *Whoever is the friend of the world is the enemy of God.* What would you think if you had taken under your care some child that had been left houseless and friendless.—if you had received him into your own family, and had treated him as kindly as if he had been your own child, yet after all, to find that he constantly treated you with marked neglect, and not only so, but took every opportunity of injuring you, and invariably arranged himself on the side of your foes? would you not be moved by his ingratitude? would not the whole world consider his conduct

as base and infamous in the extreme? Yet this is but a very inadequate representation of our shameful ingratitude towards God; still this may suffice to shew us, that in departing from God and adhering to the world, we are committing an awful sin.

But our attention is also directed in the text to the *folly* of this conduct, If we saw men leaving the pure and refreshing Water of the Fountain, and choosing in preference such as could be obtained from cisterns, especially if it had constantly been found to be the case, that the cisterns did not afford an adequate supply, we should all pronounce them quite beside themselves; and yet this is what we see men hourly doing in matters of infinitely higher moment. The ways of religion have ever been found to be "ways of pleasantness, and the paths thereof to be paths of peace" The service of God, experience has proved to be perfect freedom, and to be attended with incalculable advantages both to individuals and communities. On the other hand. wealth, honours, political privileges, and in short, every thing of a merely temporal character, have without an exception, been found to be wholly unable to satisfy the human mind. Those who have had the best opportunity of judging, have pronounced them to be no better than vanity and vexation of spirit. And yet men will neglect religion, and pursue after

worldly objects, with ceaseless toil. And there are fools who make a mock at sin; who turn, or rather attempt to turn religion into ridicule, in order that (as they in their folly vainly imagine,) they may enjoy the world more perfectly. Yet all will not do. The world will not satisfy them. This they are almost constrained to acknowledge even in the moments of their highest prosperity, and when they come to die, they are loud in proclaiming their disappointment, at least I never knew one who at that solemn season, did not admit with bitter anguish of spirit, that he had been walking in a vain shadow, and disquieting himself in vain.

Having offered these general remarks on the passage before us—remarks applicable to every class in the community, I shall proceed to address myself agreeably to the notice I gave this day week to the working classes. I use the expression "working classes" in the sense in which it has now for some time been employed,—to denote those who gain their livelihood by manual labour; but I think it right to take this opportunity of observing, that when we employ it to signify that class to the exclusion of all others, we use it very inaccurately. Nothing can be farther from the truth than to suppose that they alone work, who are engaged in handicrafts: there are various other classes in society who as truly work, though in a diff-

erent way, and whose work too, is not less important nor less toilsome and exhausting: without dwelling however any longer upon this, I shall now beg the attention of that class to which the expression is at present almost invariably applied.

The object then, brethren on which you are fully bent, is the attainment of certain political ends which you deem of great importance. Now I am not going to offer any opinion as to the value or expediency of the several particulars embraced in the object you are seeking. I am not going to advocate party politics, nor to desecrate this place by endeavouring to make converts to any class of worldly politicians: on the contrary, I readily admit your right to seek to secure any civil advantages or immunities you may think proper. My aim is to shew you the real value of all matters of this nature, with a view to induce you to pursue them as rational men, and especially as Christians, that you may be enabled so to pass through things temporal, that finally you lose not the things eternal.

I do not say then, that there is any thing sinful in *itself* in the object you are seeking, Still we see from the principles laid down in the text, as well as in various other passages of scripture, it may become highly sinful from the *manner* in which it is sought. A matter perfectly innocent in itself, nay truly good, assumes

a very different character, when it leads us to look from God, to it, for satisfaction. God is entitled to our hearts, and our supreme affections and service, and whatever therefore it be, that usurps his place in our souls, becomes the occasion of sin to us. Now, if you examine yourselves by this rule, I am afraid that many of you will find that you are seeking what you believe to be your political rights, in an improper—in a sinful manner. Indeed it is unhappily but too evident that you are disregarding God in your eagerness to secure those rights. In my own congregation I have had painful proofs of this. There are families who were constant in their attendance here, and who were apparently exemplary in their observance of the sabbath, who are now very seldom, some of them never, seen within these walls, and whose sabbaths there is too much reason to fear, are now spent in reading, or hearing read, Sunday, or some other profane and inflammatory newspapers, rather than in the holy employments that befit, this day of sacred rest. There is therefore "utterly a fault among you." Evil communications," as usual, "corrupt good manners," You are sinning against your God; how then can you expect his blessing?

Let me in a spirit of the sincerest regard for your welfare, advert to another circumstance which

marks the sinful character of your proceedings. There is no secret made of the matter — that if you cannot gain your end by peaceful means, you are prepared to do so by resorting to force. How can you as men who acknowledge the truth of God's word, think of such desperate wickedness? I wonder that you do not shrink with instinctive horror even at the bare thought of being guilty of such a proceeding? of being guilty, did I say? Why every man who has deliberately joined, and continues in such a confederacy, is guilty of entertaining feelings which differ very little, if at all, from those which lead to wilful murder. For if he who is "angry with his brother without a cause, be in danger of judgment," how much more must they, who for weeks and months have been preparing to resist the laws, which (inasmuch as the constituted authorities must enforce them,) does in effect amount to a determination to imbrue their hands in the blood of their fellow-citizens. The scriptures plainly tell us, that we are to obey the laws, and that resistance to them is a sin of the darkest die. Permit me to read you a few passages from the New Testament bearing upon this point. "Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be, are ordained of God; whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves

damnation. For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee, for good, but if thou do that which is evil, be afraid; for he beareth not the sword in vain. For he is the minister of God, an avenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake; for for this cause pay ye tribute also. for they are God's ministers attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due: custom to whom custom; fear to whom fear; honour to whom honour." "Submit yourselves to every ordinance of man for the Lord's sake: —whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God' that with well doing ye may put to silence the ignorance of foolish men. Honour all men; love the brotherhood. Fear God: honour the King." Such are the scripture doctrines of the duty of obedience to the civil magistrate, and you cannot but perceive that they condemn in the strongest manner, the conduct you are pursuing. This, those who lead you, know perfectly well, and accordingly I find, in the publications they are so industriously circulating amongst you, that they are

endeavouring to destroy your religious principles. This is in some instances attempted, by an hypocritical profession of respect for the word of God, whilst they impiously pervert it from its obvious meaning: in other cases, by treating it with open contempt, and by praising and recommending to your perusal, the works of writers, whose avowed object was to destroy the credit of Christianity. The envious and the disaffected, and the ambitious, know full well, that they are never likely to succeed in their schemes, as long as men are under the elevating influences of the Gospel,—as long as men continue to look upon this world as a state of trial, and consequently a state in which trouble and difficulty, must necessarily exist—as long as they are led to expect a judgement day in which God "shall render unto every man according to his works" and thereby shew the equity of his present government of the world.—As long as men firmly believe that there is a hell, where the wicked shall be eternally tormented, and a heaven in which the contented Christian, shall be everlastingly rewarded, so long those who desire to spread popular discontent, know that they can make no progress, and consequently, they have recourse to the daring expedient of attempting to shake your religious belief. This was what was done previously to the French Revolution; and the whole world knows the horrid atrocities that followed. Godliness, let deluded men say what they may, is profit-

able in this life; and I call upon you, therefore, as you value your present peace and eternal happiness, not to be partakers in these men's sins; and if my voice could reach the miserable men, who are scattering firebrands amongst the people, I would tell them to beware of what they are doing, even though they regard but the temporal consequences of their actions, and the evils which they may perhaps bring upon themselves in this world. The history of that fearful revolution to which I have already referred, shows, that instead of continuing to take the lead amongst the people, they may be the first victims of popular frenzy. The wild beasts of the forest are gentle compared with men who have lost all religious hope and religious fear. "Come out from amongst them" then, brethren "and be ye separate" come not into their secret, unto their assembly; be not united, for in their anger they are prepared to slay their neighbours, and in their self-will to overthrow all the defences of society.

But let me tell you also, that your conduct, beside being desperately wicked, is moreover marked with the most excessive folly. Admitting for a moment that you would be greatly benefitted by the political changes you are seeking, nothing can be more certain than that your present mode of proceeding will render it next to impossible that you should ever succeed in gaining your

ends. You are awaking the jealousies,—you are exciting the fears of the other classes of society by your menaces and threats of ultimately resorting to physical force; and since you shew so little respect for the rights and interest of others, you must not expect that they will assist in enabling you to acquire the entire control of their persons and property; (for this is in fact the result which would follow the granting of those concessions which you demand,) and without the concurrence of at least a very large proportion of the other classes of society you never can succeed; for as to your gaining your ends by physical force, let me tell you plainly, the thought is not merely villanous, but utterly hopeless and absurd. There is yet a vast majority of the working classes devotedly attached to their employers. There are tens of thousands amongst them, who love their country,—who fear their God. All the other classes to a man, with the exception of a few worthless characters, who hope to profit in the general confusion, would be against you. If ever therefore you are driven to desperate measures, by inflamatory harangues, addressed to your passions, be assured of one thing; that though a few others may lose their lives, you will in the end be the greatest sufferers, Those who have wealth would soon find the the means of defence against your assaults, or of removal beyond the reach of your violence; whilst the

check which trade would instantly receive in a country like this, from a popular out-break, would immediately reduce the working class not simply to distress, but to absolute starvation. But these topics, though highly important, and well deserving your most serious attention, are not such as I feel pleasure in dilating on, from the pulpit; and I shall therefore proceed to point out the folly of your expectations in an other point of view.

We will suppose then that the Charter on which your hopes are fixed, is acceded to, by the Three Estates of theRealm, and peacefully becomes the law of the land. This is all the most sanguine of you could wish. Well; what then. The golden age is to return. There is no longer to be poverty, but contentment and satisfaction, and I know not what good things are to be universal. So say some, and so some of you believe: but I tell yon that if it were to become law tomorrow, you would soon find it to be but a broken cistern. I am astonished at your credulity. I should be astonished at it under any circumstances; but when I recollect that you are all old enough to remember the expectations which were cherished, as to the immense advantages that were to arise from the political changes which seven years ago were in progress, I am perfectly amazed at the ease with which you allow yourselves to be deluded. Those changes, as you are well aware actually took place; but is the country, or any class in the country, happier now than previously to that time? Not a whit. Now I do not say this to disparage the bill which was then passed; but I have referred to it, to shew you, that a law really valuable in many respects, can accom-

plish little or no good, unless the people advance, not merely in intellectual, but especially in moral and religious improvement. And for the same reason, if your Charter (even admitting it to possess the merit of being the noblest effort of the human understanding) were to pass, it would accomplish none of the great things you fondly look for, but on the contrary, would probably give rise to incalculable evil. I put it to your common sense. Will the passing of the Charter make men sober? Will it make them universally honest? Will it put an end to family broils? Will it restrain the sinful lusts and passions of our race? Will it ensure us fruitful seasons? Will it give us perpetual health? You know it will not. Yet these are the sources of the far greater part of the miseries with which mankind are afflicted. I am far from undervaluing the blessings which result from wise laws; but I know it to be the extreme of folly to expect from any laws or institutions however excellent, the results which you expect. Your happiness is much more in your own power, than in the power of the most benevolent legislature that could possibly be formed. No alterations in the constitution of the country can ever bring about the beneficial results which you are taught to anticipate from the passing of the Charter. But even if we admit the absurd and irrational supposition that every man could become rich, and have all the good things of this life in abundance, would it follow that all would then be happy and contented. No. No, dear brethren,—things of this description have never yet rendered any man happy. Our nature was made for far higher, and nobler objects; and therefore can never be satisfied with such grovelling things as these. It is a common opinion, yet certainly

a most erroneous one, that the rich are happy, and the poor miserable. The reverse of this is just as near the truth. The greatest worldly advantages are but broken cisterns; and those who go to them in the day of their necessity, ever find that they hold no water.

I hope that I have now shewn you, with sufficient plainness, the sinfulness and folly of looking to any thing in this world for satisfaction; but I have not done this with a view to lead you to despair of finding happiness; or at least quietness and contentment, and oftentimes the most elevating and delightful pleasures, even in the present world I have done it with a hope of leading you back to the fountain of living waters, from which you have departed. "Whosoever drinketh of the water that I shall give him," saith our Lord, "shall never thirst"; that is, shall lose his relish for earthly vanities, for he shall find in God, pleasures, that are really satisfying. And I ask you, are not they who live "righteously, soberly, and godly" the happiest characters with whom you are acquainted? I can point to individuals and families, who have been made happy and respectable by religion, but I have never yet seen, nor ever expect to see any who have been rendered so by political agitation. There is nothing but faith in God, and a belief in his superintending providence, together with a humble trust in the Saviour, and a hope full of immortality, that can render tolerable many of the inevitable occurrences of life. But the Gospel can indeed render them more than tolerable. It can enable the true christian cheerfully to acquiesce in them, as the dealings of a father, whom he know

to be merciful, though in many cases "his wisdom is unsearchable, and his ways past finding out." I will bring before you a well authenticated anecdote in order to shew you the sublime effects of religion on the mind, and how far it can raise us above the greatest earthly calamities. There was in an asylum for the deaf and dumb, a youth who had been instructed in the scriptures, and had embraced the truth, as it is in Jesus, When the inmates of the asylum were examined, as they frequently were, by visitors, they were expected to answer such religious questions as were put to them by writing on a slate an appropriate passage of scripture. A gentleman who visited the institution, put the following questions to the youth I have mentioned: He first asked him who made the world? and the boy instantly wrote "In the beginning God created the heavens and the earth" He next asked him how can a sinner be saved? and the boy as quickly wrote. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners" He then inquired, how came God to make you deaf and dumb, when other persons can hear and speak? the boy hesitated for a moment, and his countenance seemed to indicate grief at being asked such a question, but he immediately resumed his wonted composure, and wrote "even so Father, for so it seemeth good in thy sight." Who does not feel that to possess the filial acquiescence of this poor boy, is better than all the wealth and all the political privileges of the world. Trouble and suffering we must meet with, no matter to what class of society we belong. This is God's decree: we may murmur,—we may rebel,—but we cannot alter it.

Away then, with the absurd remedies which ignorant men talk about. Let us humble onrselves under the hand of God,—remembering that our sufferings are infinitely less than we deserve; and instead of harbouring discontent, and envy, and malice, and other evil passions in our breasts, let us be grateful and thankful for the many unmerited blessings we enjoy.

In conclusion, let me assure you that in addressing you this evening, I have been influenced by no other motives than a wish to promote your interest and an imperative sense of duty. No man can value your good opinion more highly than I do; and I trust I can appeal to my conduct since I have laboured amongst you, in proof of this assertion. It is, however, quite possible that I may now be regarded as your enemy, because I have plainly and faithfully told you the truth. If so, I shall certainly regret it, but no earthly consideration, I trust, through God's blessing, shall ever induce me to handle the word of God deceitfully. Never will I attempt to become popular amongst you, by flattering your prejudices, much less by sanctioning your sinful proceedings. My aim, I hope, will ever be to proclaim to you the "whole counsel of God" "whether you hear, or whether you forbear" I wish "to commend myself" not to your passions, "but to every man's conscience in the sight of God". Often is it my lot, in the discharge of my duties, to be called to the bedside of the sick and the dying; but what consolation can I administer to those who are about to leave the world, if I by my preaching or example, teach men to attach undue importance to this world—a world

which all at that time feel to be emptiness itself; and encourage them in their forgetfulness of God, and in their attachment to created good. Nay, rather let it be my constant practice, regardless of favour, and fearless of reproach, to lead you to God, with whom alone true joys are to be found: that with joy you may draw water from the wells of salvation. May I never cease to testify to you, that if you look to things temporal for satisfaction, no matter of what kind they may be, you are hewing out cisterns, that can hold no water, and that as long as you continue to do so. "it shall be with you. even as with a hungry man that dreameth, and behold he eateth, but he awaketh and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite" "Ho every one that thirsteth, then come ye to the fountain of living waters; and he that hath no money come ye buy and eat; yea, come buy wine and milk, without money aud without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligentlv unto me, and eat ye that which is good, and let your soul delight itself in fatness." "Seek yé first the kingdom of God, and his righteousness and all these things shall be added unto you."

FINIS.

Webber, Printer, Newport.